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ANNEX

A Contribution to the Early History of Ohio.

JOURNALS

OF THE

ANNUAL CONVENTIONS

OF

The Protestant Episcopal Church

IN THE

DIOCESE OF OHIO.

DIOCESE ORGANIZED,
A. D. 1818.

COLUMBUS:
REPRINTED BY SCOTT & BASCOM.

1853.

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PUBLIC LIBRARY
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TILDEN FOUNDATIONS.
1893.

THE early Journals of the Annual Conventions of this Diocese have long been out of print — there probably being not half a dozen complete sets now in existence. The present Secretary having some facilities for such a work not possessed by others, has been frequently urged to undertake their republication. In complying with this request, he has aimed at nothing more than giving a faithful transcript of the exact language of the original record, with such typographical arrangements of the various matters introduced, as would make the whole clear and attractive to the eye. May the spirit of the Pioneers who planted our Zion in this then Western wilderness, and whose 'day of small things' is here recorded, encourage their successors on the field, in like manner to 'sow beside all waters,' and wait in faith and patience for the increase.

WILLIAM C. FRENCH,
Secretary of Convention.

COLUMBUS, April, 1853.

PRELIMINARY CONVENTION, 1818.

HELD IN COLUMBUS, JANUARY 5TH—7TH, A.D. 1818.*

JOURNAL.

COLUMBUS, OHIO,
January 5th, A. D. 1818.

THIS being the day and place for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, the Convention, pursuant to notice duly given in the public prints, and otherwise, met at the house of Dr. GOODALE.†

After Divine Service, prayers being read by the Rev. Roger Searle, the Rev. PHILANDER CHASE was elected President, and DAVID PRINCE, Secretary.

The following gentlemen, as Lay Delegates, were duly recognized, and took their seats, viz: from

Trinity Church, Columbus—Benjamin Gardiner and Joel Buttles.
St. John's Church, Worthington—Ezra Griswold and Chester Griswold.
St. James' Church, Boardman—Joseph Platt.
Christ Church, Windsor—Solomon Griswold.
Grace Church, Berkshire—David Prince.

On motion,

Resolved, That Edward King, Esq., from St. Paul's Church, Chillicothe, be admitted as a member of this Convention.

He appeared and took his seat.

On motion,

Resolved, That a committee be appointed to inquire into the state of the Protestant Episcopal Church in the State of Ohio, and report to this Convention.

The Rev. Roger Searle, the Rev. Philander Chase, and Joseph Platt, Esq. were appointed.

* This Journal bears the imprint:—"Columbus: Printed by Ezra Griswold, jun., 1818."
† The room occupied by this Convention is the same now used as the Reception Room of the Capitol House, on High street.—[ED.

On motion,

Resolved, That a committee be appointed to draft rules for the regulation of this Convention.

The Rev. Mr. Searle, Messrs. Buttles, and Chester Griswold, were appointed.

Resolved unanimously, That we, the members of this Convention, are in communion with the Protestant Episcopal Church in the United States of America; and also, that we do unanimously adopt the General Constitution and Canons of said Church.

Whereupon, the following gentlemen were appointed a committee to draft a Constitution for the Diocese of Ohio, viz: Messrs. Searle, Chase, King, S. Griswold and Gardiner.

On motion,

Resolved, That a committee be appointed to suggest some measures for the support of a Bishop in the State of Ohio, and for this purpose Benjamin Gardiner be added to the Committee on the State of the Church; and that they and he be requested to attend to the subject of this resolution.

Resolved, That this Convention adjourn until 2 o'clock to-morrow.

JANUARY 6th.

The Convention met pursuant to adjournment.

The Rev. Mr. Searle, from the committee to form Rules of Order for this Convention, made report of the same; which were unanimously adopted.

The Rev. Mr. Chase, from the committee appointed to draft a Constitution for the Protestant Episcopal Church in the State of Ohio, reported. The draft was read and ordered to lie on the table.

On motion, this Convention adjourned till six o'clock this evening.

[SIX O'CLOCK, P. M.]

The Convention met agreeable to adjournment.

Mr. John Matthews, from St. James' Church, Zanesville, appeared and took his seat.

Resolved, That Alfred Mack, Esq., from Christ Church, Cincinnati, be admitted as a member of this Convention.

On motion, the draft of a Constitution for the Protestant Episcopal Church in the State of Ohio, was read a second time.

The several Articles having been duly considered, the whole was read a third time, and adopted unanimously. [See the Constitution at the end of the minutes.]

On motion,

Resolved, That this Convention now proceed to the appointment of a Standing Committee.

In pursuance of which, the following persons were duly appointed, viz: the Rev. P. Chase, the Rev. R. Searle, B. Gardiner, and Chester Griswold.

Messrs. Searle and Chase, from the committee to report on the state of the Church in the State of Ohio, made report, which being read, was accepted and ordered to be inserted on the minutes of the Convention.

REPORT ON THE STATE OF THE CHURCH.

The Committee appointed by the Convention, to give a view of the state of the Protestant Episcopal Church in the Diocese of Ohio, beg leave respectfully to report:

That there being present but two Clergymen residing in this State, and officiating therein, the most satisfactory way of bringing the state of the Church fully to view, will be by recounting what they have, during the short time of their ministrations, done towards the establishment and prosperity of our infant Zion.

The Rev. Mr. SEARLE observes, that he came into this State in the month of February, 1817; in which month, and in March and April following, several parishes were formed in the State of Ohio, as members of the Protestant Episcopal Church. A parish in Ashtabula, county of Ashtabula, by the name of St. Peter's Church, was formed in February last, with considerable promise. Trinity Church, in Cleveland, was formed soon after. St. Mark's Church, in Columbia; St. John's Church, in Liverpool; St. Paul's Church, in Medina; St. Luke's Church, in Ravenna; and St. James' Church, in Boardman; were duly organized in March and April. Grace Church, in Berkshire, and St. Paul's Church, in Chillicothe, took form also in April last. A general spirit of suitable zeal seemed every where to prevail, and an ardent wish was expressed for the ordinances of our holy religion.

During the very laborious services rendered by the subscriber last spring, two hundred and eighty-four persons and children were baptized, and eighty-three persons admitted to the holy communion.

On his return to the State of Ohio, in November last, the subscriber had visited many parts of the State. Some of the parishes formed last spring are found to be prospering, increasing in numbers and proper zeal for the interests of religion generally, and for the primitive doctrines and usages of the Church. In Steubenville, in St. Clairsville, in Morristown, and in Cambridge, there are parishes formed which are under the care of the Rev. Dr. Doddridge, of Virginia; all of which are understood to be prospering.

The subscriber has now devoted nearly one year, in unremitting services and labors for the promotion of those interests justly deemed sacred by the members of the Church and the friends of religion generally. And while he views with great pleasure every opening prospect pointing to the future prosperity of primitive piety, he earnestly prays the great Head of the Church, to direct the measures leading us to our contemplated organization.

R. SEARLE.

The Rev. Mr. CHASE observes that he came into this State in the month of March last; that he organized a parish of the Protestant Episcopal Church, in

the town of Windsor, county of Ashtabula, by the name of Christ Church; that he baptized rising of sixty persons therein and administered the Holy Communion to twenty-four persons; that the members of this infant parish appear to be pious and ardently attached to our primitive communion.

Besides officiating in various intermediate places where Prayer Books and Tracts were earnestly wished for, the Rev. Mr. Chase held divine service, and regularly incorporated a parish of our communion, at the Iron Works in the township of Talmage and vicinity, by the name of St. Stephen's Church. This parish is but small, but of considerable promise; the baptisms were a few.

Mr. Chase held service and preached in several places on his way to Zanesville. In Coshocton he partially organized a parish. There being several persons in that place and neighborhood belonging to our communion, much is hoped, from the exertions of some future laborer in the vineyard.

In Zanesville, he found a very respectable congregation of Episcopalians, duly organized under the pious and praiseworthy exertions of the Rev. Mr. Doddridge of Virginia. Mr. Chase baptized several persons, both adults and infants, in this parish, and thinks they bid fair soon to become a distinguished part of the Church in this State.

In Lancaster Mr. Chase officiated. The members of our communion in that place, though not numerous yet, expressed their hopes that a parish might soon be organized, so as to require the services of a Clergyman, at least a part of the time. The same observations may be applied to the people of our Church in Circleville.

In Chillicothe Mr. Chase officiated several times. As the respectable parish in this town was duly organized by the Rev. Mr. Searle, and as he has mentioned its state and prospects in the part of this report assigned to him, Mr. Chase passes it over. He understands, however, that they intend soon to erect a Church for public worship. Mr. Chase officiated in Springfield and Dayton; in both of which places, the attempts to organize parishes in our communion have not been totally without success.

In Cincinnati Mr. Chase was peculiarly blessed, in the formation of a numerous and wealthy parish, by the name of Christ Church. The persons belonging to this parish, have, since their recent establishment, manifested a zeal and ardor in the cause of Zion, worthy of better days. They regularly meet and hold divine service on Sunday; notwithstanding their exertions to procure a Clergyman, they have, hitherto, been unsuccessful.

Mr. Chase succeeded in organizing a parish in Columbus by the name of Trinity Church; and another in Delaware by the name of St. Peter's Church; these, together with a small parish at Norton and Radnor, formed last summer by Col. James Kilbourn; a very respectable parish in Berkshire, formed by the Rev. Mr. Searle, and the parish of St. John's Church, Worthington; constitute the present cure of Mr. Chase. In his cure, comprehending these last named parishes, he has baptized rising of a hundred persons, and at stated times, administers the Holy Communion to about sixty-five.

Notwithstanding the many difficulties incident to infant parishes, in new settled countries, there is, under the smiles of a benignant Providence, much to cause the heart of a Christian to rejoice for the present, and to take courage for the future. A Bible and Prayer Book Society has been formed in Worthington and vicinity of much promise; and a Female Tract Society, under the direction of the Rector of St. John's Church, is recently organized, and bids fair to be very useful.

The constant accession to the number of communicants at the altar, as well as the awakened attention of the congregations in general, to the necessity of Holy Baptism and other ordinances of the Gospel, afford great cause for gratitude to the Divine Head of the Church for the operations of his grace; and prompt the ardent prayer for future blessings. P. CHASE.

The Committee appointed to suggest measures for the support of the Episcopate, made report: on which,

Resolved, That this Convention do appoint a committee consisting of gentlemen from different parts of the State, who shall be earnestly requested, jointly or severally, to digest a plan or plans for the support of the Episcopate of this State, and to report at the next Convention.

Whereupon, the following persons were appointed, viz: the Rev. P. Chase, the Rev. R. Searle, Ethan Stone, and Arthur

St. Clair, Esqs., Cincinnati; Benjamin Gardiner, Esq., Columbus; James Kilbourn and Chester Griswold, Esqs., Worthington; John Mathews, Esq., and Dr. Conant, Zanesville; Solomon Griswold, Esq., Windsor; Turhand Kirkland, Esq., Poland, Trumbull county.

On motion, this Convention adjourned till to-morrow, 9 o'clock.

JANUARY 7TH, 1818.

The Convention met pursuant to adjournment. After prayers being read by the Rev. P. Chase, the minutes of the Convention were read.

Resolved, That this Convention view with lively emotions of pleasure the flourishing though infant state of our Church in Ohio; and that they earnestly recommend to the several parishes in the State, that each send at least one delegate to the next Convention to meet at Worthington on the first Monday of June next.

Resolved, That the minutes of this Convention be referred to a committee of three for correction and engrossing; and the same committee shall then take steps for the printing and distribution of the same.

The following gentlemen were appointed: the Rev. P. Chase, the Rev. R. Searle, and E. King.

On motion, this Convention adjourned without day.

(Signed)

PHILANDER CHASE,
President of the Convention.

DAVID PRINCE, *Secretary.*

EDWARD KING, *Assistant Secretary.*

CONSTITUTION

Of the Protestant Episcopal Church in the State of Ohio, unanimously adopted by the Convention of the same, in Columbus, on the fifth day of January, A.D. 1818.

ARTICLE I. This Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church in the United States of America. If there be no Bishop for the time being, the oldest Presbyter present shall cause the convention to be opened with prayers; and preside himself at the same.

ART. II. The Presbyters and Deacons of this Church in order to be qualified for a seat in this convention, must show that they have been regularly admitted or settled, as officiating ministers, in some parish or congregation in this Diocese or State, in communion with this convention; or, that they are employed as missionaries under the direction of this convention; or that they are the stated professors or teachers in some College, or incorporated Academy of learning, in this State. The Lay Delegates must show that they have been duly chosen or appointed by the congregation or vestry of the church which they represent.

ART. III. The Bishop has power to call special conventions, when, in his opinion, it is necessary for the good of the church; or when applied to for that purpose, by the standing committee; and, in case of a vacancy of the Episcopate, the standing committee, on urgent reasons, may call a special convention.

ART. IV. There shall be an annual convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time, and place, however, subject to be altered by the convention; provided such alteration be on the minutes of the convention, and due notice thereof given to the several parishes.

ART. V. At every annual convention a Secretary shall be appointed, to record all proceedings of the convention; to preserve their Journals, and hand them to his successor; and give notice to the Clergy and Parishes, of the meetings of the convention.

ART. VI. The standing committee of this Diocese, or State, shall be chosen by the annual convention; they shall consist of two or more Presbyters and two Laymen.

ART. VII. All officers of this convention or Diocese shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately; the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order, shall be necessary to constitute a decision.

ART. VIII. A proposition to alter this constitution shall be inadmissible, unless made in writing and approved by two-thirds of the convention. If so made, and so approved, it shall lie over to the next convention; and if again approved by the next convention, by a majority of the two orders, of Clergy and Laity, voting separately, the amendments shall take place, be valid and obligatory.

1818.

JOURNAL

OF THE

FIRST ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 3D—5TH, A.D. 1818.*

WORTHINGTON, JUNE 3, 1818.

THIS being the day appointed by the Constitution of the Protestant Episcopal Church in the State of Ohio, for the meeting of the Annual Convention of the same at Worthington, the several Clergy and Lay Delegates attended; when, after the performance of divine service by the Rev. Roger Searle, and a sermon by the Rev. Samuel Johnston, the Convention assembled, and the following Clergy appeared:

Rev. PHILANDER CHASE, Minister of St. John's Church, Worthington.
Rev. ROGER SEARLE, Minister of St. James' Church, Boardman.
Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.
Rev. JAMES KILBOURN, Deacon, officiating in St. John's Church, Worthington.

There being no Bishop, the Rev. PHILANDER CHASE, the eldest Presbyter, took the chair as President.

Certificates of the appointment of Lay Delegates were read and approved; and the following took their seats: from

St. James' Church, Zanesville, Muskingum county—John Matthews.
St. Thomas' Church, St. Clairsville, Belmont county—John Carter.
St. Paul's Church, Chillicothe, Ross county—Richard Douglas.
St. James' Church, Jefferson county—Charles Hammond.
Grace Church, Berkshire, Delaware county—Ichabod Plumb.
St. John's Church, Worthington, Franklin county—Ezra Griswold and Chester Griswold.
St. Peter's Church, Delaware county—William Little.
Trinity Church, Columbus, Franklin county—Cyrus Fay.

* "Columbus: P. H. Olmsted, Printer. 1818."

The Convention proceeded to ballot for a Secretary; when CHARLES HAMMOND, the Lay Delegate from St. James' Church, Jefferson county, was duly elected.

On motion,

Resolved, That this Convention adopt for the rules of their proceedings, the rules adopted by the annual Convention of the State of New York, which met in October, 1817.

The following resolution, moved by Mr. Matthews, was considered and agreed to:

The Rev. Doctor DODDRIDGE, duly admitted minister of St. James' Church, Jefferson county, St. Thomas' and St. Peter's Churches, Belmont county, within the State of Ohio, but resident in Virginia, being now present, and claiming to be a member of this Convention, by virtue of the First Canon of the General Convention of 1817, and the vote of his congregation in Virginia:

Resolved, That a committee of five members be appointed to examine and report, whether Doctor Doddridge, according to the true interpretation of the Canons, can be admitted a member of this Convention

Whereupon, the Rev. Roger Searle, the Rev. James Kilbourn, the Rev. Samuel Johnston, John Matthews and Charles Hammond, were appointed said committee.

The Rev. James Kilbourn moved two resolutions, upon the subject of electing a Bishop for the Diocese of Ohio, which were read and ordered to lie on the table for consideration.

Ordered, That the Convention adjourn, to open again after divine service tomorrow morning.

THURSDAY, June 4th.

After divine service and a sermon by the Rev. Doctor Doddridge, and the administration of the Holy Sacrament, the Convention met pursuant to adjournment.

Certificates of the election of sundry Lay Delegates were read and approved; and the following delegates took their seats in addition to the delegates who appeared yesterday: from

St. Michael's Church, Norton, Delaware county—John Minturn, junr.
St. Peter's Church, Morristown, Belmont county—Walter Thrall.
St. John's Church, Worthington, (an additional delegate,)—Thomas Smith Webb.
Trinity Church, Columbus, (an additional delegate,)—Benjamin Gardiner.

The committee to whom was referred the resolution respecting

the right of Doctor Doddridge to sit as a member of this Convention, made report, as follows:

It is the opinion of the committee, that, according to the existing canons, and the resolutions of the last General Convention, Doctor Doddridge, in his present relative situation, cannot be admitted to a seat as a member of this Convention.

The committee highly appreciate the useful labors of the Reverend gentleman, rendered to the Church, both in this State and the adjoining States, and hope, that at no distant day, he may be placed in such circumstances that they may recognize him as a canonical member of this diocese. They recommend that the Convention adopt the following resolutions:

Resolved, That the Rev. Doctor Doddridge cannot now be received as a member of this Convention.

Resolved, That this Convention entertain a high sense of the useful and important labors of Doctor Doddridge, in the cause of the Church in the western country, and particularly within this diocese; and trust that he will lose no time in taking such measures as, under the existing canons of the Church, are essential to constitute him a member of this Convention, so that the diocese may more fully profit by his labors.

Which report and resolutions, being read, were upon motion agreed to by the Convention.

On motion of the Rev. James Kilbourn,

Resolved, That the Rev. Doctor Doddridge be requested to take a seat in this Convention, as an honorary member, during the remainder of the session; and that the Rev. Mr. Searle, Mr. Webb and Mr. Douglas, wait upon Doctor Doddridge, and communicate this resolution.

The service under the above resolution having been performed, Doctor Doddridge appeared in Convention, and took his seat with the Clergy.

A communication from the Female Tract Society of Worthington, was received, accompanied by their circular letter, their constitution, and two tracts, which they have already caused to be published, to wit: "A sermon preached at the commencement of the year 1814, to the young people of Christ's Church, Hartford, (Conn.) by the Rev. Philander Chase, published by the society," and "The Christian Scholar, or rules and directions for children and youth," by Bishop Kennet, and the same being read;

On motion,

Resolved, That the communication aforesaid, be referred to a committee of four members, to report such order and resolution as they may deem proper to be taken thereon.

Whereupon, the Rev. Mr. Searle, Mr. Gardiner, Mr. Webb and Mr. Hammond were appointed the committee.

On motion,

Resolved, That the Convention now proceed to the appointment of the Standing Committee for the year ensuing; and that the same consist of three Presbyters and two Laymen.

Whereupon, the Convention proceeded to ballot for the Standing Committee: when the Rev. P. Chase, the Rev. R. Searle, the Rev. Samuel Johnston, of the Clergy, and Benjamin Gardiner and Chester Griswold, Laymen, were duly appointed.

The resolutions upon the subject of electing a Bishop, were taken up and read, and upon motion adopted, as follows:

Resolved, That it is expedient to elect a Bishop for the Diocese of Ohio, and to take measures that the person elected may be duly consecrated and set apart to the Episcopal office in said Diocese.

Resolved, That this Convention will now proceed to such election.

Whereupon, the Convention balloted for a Bishop, conformably to the seventh article of the Constitution of this Diocese—

When the Clergy reported that four votes were given by them, three of which were given for the Rev. Philander Chase, and one for the Rev. Joseph Doddridge.

And the Lay Delegates reported, that all the ten congregations represented in Convention, had voted for a Bishop, and their vote was unanimous for the Rev. Philander Chase.

Thereupon, it was

Resolved, By the Convention, that the Rev. PHILANDER CHASE was duly elected Bishop of the Diocese of Ohio.

The Rev. Doctor Doddridge not being entitled to vote, but sitting as an honorary member in Convention, expressed his entire satisfaction and hearty concurrence in the appointment of the Bishop; which, at his request, is ordered to be entered on the journals of this Convention.

On motion,

Ordered, That the Convention adjourn until after divine service to-morrow morning.

FRIDAY, JUNE 5TH.

After divine service, by the Rev. Philander Chase, and a sermon by the Rev. Roger Searle, the Convention met pursuant to adjournment.

The Rev. Doctor Doddridge made his report of the State of the Church, as follows:

"St. James' Church, in the county of Jefferson, nine miles from Steubenville, was formed about two years ago; it contains about thirty families, and is increasing. The number of communicants, fifty-two; the number of baptisms, within two years, has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our Church. Should an Episcopal congregation be formed in Steubenville, which it is hoped will take place at no very distant period of time, the two congregations, in that case, would form a convenient cure for one clergyman. They are taking measures to commence the building of a Church, this season.

St. Thomas' Church, in St. Clairsville, has been organized some time. The number of baptisms is considerable; the holy sacrament has never been administered here. There is every prospect that this congregation will be large and respectable; the number of families attached to it, at present, is at least thirty.

St. Peter's Church, in Morristown, consists of about twenty families; and bids fair to become respectable. This congregation, and that of St. Clairsville, which are but ten miles distant from each other, would form a convenient charge for one clergyman; and the present rector humbly hopes that through the blessing of Divine Providence, they will shortly have one settled among them.

He has officiated several times in Cambridge; and finds, that a congregation of about twenty-five families might be formed there. There are also some families of Episcopalians in and about New Washington, ten miles distant from Cambridge. These places certainly require the attention of the Clergy of this Diocese.

St. James' Church, in Zanesville, which was formed by him, and of which he is still the rector, will be reported through some other channel. He indulges the hope, that this Church will always hold a very respectable rank amongst the Churches of the Diocese of Ohio.

The Rev. Doct. Doddridge is thankful to the great Shepherd and Bishop of souls for the event of an election of a Bishop for this Diocese; and from the good account which he has uniformly heard of the learning and piety of the Bishop elect, he anticipates every thing good and favorable to the Church, committed to his charge. Intending, as soon as practicable, to become a member of this Diocese, he earnestly solicits the attention of the Bishop and Clergy, to the congregations which he has formed in the State of Ohio. His attendance on them is accompanied with great personal inconvenience; and it would give him the highest pleasure to feel justified in relinquishing it in consequence of the settlement of clergymen among them."

The Rev. Roger Searle made his report of the State of the Church, as follows:

Since the convention and organization of the Church in Ohio, at Columbus, last January, the Rev. Mr. Searle has visited and performed services in all the parishes in the northern parts of this State; his object was not so much to organize new parishes, as to build up and administer the ordinances of religion among those already formed in that part of the State of Ohio.

The parish of St. James' Church, in Boardman, Trumbull county, is in prosperous circumstances; the number of communicants has considerably increased within the last four months, and an increasing attention to the duties of religion apparent among them, encourages the hope that the clerical services rendered, will not have been in vain.

St. Luke's Church in Ravenna, Portage county, St. Paul's and St. John's in Medina county, St. Mark's and Trinity in Cuyahoga county, St. Peter's and Christ Church in Ashtabula county, have all been visited by him during the spring last past. Among them he has baptized about fifty persons, and admitted a respectable number to the Holy Communion. An awakened attention to the duties of Christianity and personal piety, among the members of the above parishes, and their increasing attachment to the primitive doctrine and usages of the Church, induce the belief, that under the gracious smiles of the great Head of the Church, they will continue to prosper.

Since January last, there have been formed a Bible and Common Prayer Book Society, a Female Tract Society, and a Missionary Society, auxiliary to "The Episcopal Missionary Society of Philadelphia," all within the Western Reserve, Ohio. The several constitutions and organizations of their Societies are printed, and are now in general circulation for subscribers. Several boxes of Bibles,

Prayer Books and Tracts have been written for by those Societies; which boxes are supposed to be now on their way to the Reserve. "The Episcopal Missionary Society of Philadelphia," though but lately organized and possessing but small funds, has been pleased to extend its benevolent aid towards the support of the ordinances of our Church in the north. ROGER SEARLE.

The Rev. Samuel Johnston made his report of the state of the Church, as follows:

After a mission in the western part of Pennsylvania, I took passage for Cincinnati the 9th of March. It was my intention to have gone through the State of Ohio, but the roads being excessively bad prevented it.

On my way down the river I officiated at Steubenville. The congregation appeared attentive and devout.

I commenced my ministerial labors at Cincinnati on Good Friday. I remained there till the 1st Sunday after Trinity, with the exception of two services in the vicinity; one devoted to a promising little society at Newport, in Kentucky, and the other fourteen miles above Cincinnati.

In Newport, the Episcopalians, in conjunction with the Baptists, have resolved to build a church, to be used alternately.

The Church at Cincinnati, which was organized under the zealous labors of the Rev. Mr. Chase, is flourishing. Many of the congregation are regularly brought up in the Church, familiar with her doctrines, and alive to her interests. Many families, for the want of our services, have heretofore connected themselves with other denominations. But we may safely say, that there are about fifty Episcopal families who regularly attend divine worship. They are remarkably attentive to the service, and the responses are made with animation and propriety. Several of the congregation appear to be seriously impressed with the great duty of making their calling and election sure. The hope is indulged that the seed sown may be watered with the showers of divine grace, nourished with all goodness and produce fruit unto holiness.

The different denominations have manifested much liberality to our society, and have given us permission to hold services in their churches.

It would have given me pleasure to devote more time in places adjacent to my cure. But the state of the Church at Cincinnati required my constant attention. Their willingness to second my endeavors, their zeal for our Church, is truly commendable. A burial ground and a site for a Church have been purchased, costing them about thirty-four hundred dollars. A subscription for the purpose of erecting a Church is now in circulation, and from six to seven thousand dollars are already subscribed.

We sincerely hope that our Zion will flourish—that in time she will rise in the beauty and glory of her apostolic services and command the admiration of Christians.

I have administered baptism to thirteen persons. On my way to the convention, I officiated at Paris. On the 29th, in the evening, at Chillicothe; likewise the Sunday following.

The congregation at Chillicothe, organized under the assiduous labors of the Rev. Mr. Searle, is very respectable and promises to be an interesting one. The people are ardently desirous for the welfare of the church. A subscription of seven hundred dollars is made for a clergyman; and no doubt the second year his salary would be increased.

I officiated one evening in Circleville. On my way to the eastward, by divine permission, I will hold services to congregations destitute of clergymen.

The Rev. Philander Chase made his report of the state of the Church, as follows:

Since my last report to the Convention, held in Columbus in January last, I have regularly officiated, by celebrating morning and evening prayer according to our liturgy in public, and administering the Holy Communion on Sundays and other holy days, and by performing divine service and delivering sermons often on week days.

The circle of my ministration, however, has been much smaller than that stated in my last report. Delaware, Berkshire, and Columbus, and some intermediate places on Alum Creek, have, with Worthington, the place of my residence, occupied my whole attention. The afflictive hand of Divine Providence requiring an unusual share of attention to my family, I fear my services have been, not only circumscribed, but in a measure inefficient. Much parochial attention has

been withholden which would otherwise have been afforded to my beloved people. I have, however, to bless God that he hath stirred up the hearts of some, by repentance and faith, to seek forgiveness of sins in Holy Baptism and the Lord's Supper. Twenty-two persons have been added to the Communion, and others, by their renewed and increased attention to the public services of religion, give reasonable promise of further increase. God, in his providence, has removed three by death.

What has been done by the Female Tract Society to further the interest of religion in this and the neighboring places, is made known to the Convention by the papers now before them.

The affairs of the Bible and Prayer-Book Society among us have necessarily been impeded in their progress by occasion of the distance between this and the places where those books are advantageously printed. Unless, however, our supplies can be more copious, it is thought an edition of the Book of Common Prayer must soon be commenced here to supply the increased demand.

PHILANDER CHASE.

The committee upon the communication from the Female Tract Society of Worthington, report:

That in their opinion, it is proper that the Convention express their approbation of the object and labors of the Society, by entering a declaration to that effect upon their journals, and causing a copy thereof to be presented to the Society, through their President, and they reported a declaration to that effect, as follows:

The Convention have received with much satisfaction a communication from the Female Tract Society of Worthington, accompanied with their constitution, circular letter and two tracts, which they have caused to be published and distributed in Worthington and its vicinity. Nothing can be more laudable and deserve higher commendation than exertions to diffuse religious and useful knowledge in the world; and efforts for this purpose are most successful when addressed to the minds of youth. The tracts published by the Society are, in the opinion of this Convention, calculated to be eminently useful in promoting the object which the Society have in view. They breathe a spirit of active and vital piety, and are written in a style of elegant simplicity and perspicuity. Productions of this character naturally conduce to mend the heart, improve the mind, and cherish a correct taste for literature; these are accomplishments of the highest order, which, in every station of life, contribute to adorn and dignify the human character.

The Convention rejoice that the female members of the Church in Worthington have engaged in a work of benevolence so worthy the attention of the mothers of the whole human family—a work, which, while it does great good to others, cannot fail to produce many advantages and consolations to themselves. They recommend to the Society a steady perseverance in the labor they have commenced. To stimulate their exertions, nothing more can be necessary than the exhortations of our Heavenly Father so frequently repeated in the Holy Scriptures. And if more were necessary, it would be found in the delight which labors of piety and love infuse into the minds of all good Christians.

On motion,

Resolved, That a committee of two members be appointed to prepare a copy of the journals of this Convention for publication, and superintend the printing thereof, and distribute them among the different Parishes of the Diocese. *Ordered*, That the President of the Convention and Mr. Gardiner be said committee.

On motion,

Resolved, That the thanks of the Convention be presented to the President and Secretary, for their services during the sitting of this Convention.

On motion,

Ordered, That the Convention adjourn without day.

PHILANDER CHASE,
President.

CHARLES HAMMOND, *Secretary.*

1819.

JOURNAL

OF THE

SECOND ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 2D—4TH, A.D. 1819.*

WORTHINGTON, JUNE 2, 1819.

THIS being the time and place appointed by the Constitution of the Protestant Episcopal Church, in the State of Ohio, for the meeting of the Annual Convention of the same, several of the Clerical and Lay Delegates attended in the Academy.

Divine service was celebrated by the Rev. Samuel Johnston, and a sermon, suitable to the occasion, delivered by the Right Rev. PHILANDER CHASE. After the administration of the Holy Communion, the following Clergy took their seats:

The Right Rev. PHILANDER CHASE, Bishop of the Protestant Episcopal Church in the State of Ohio.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Deacon, Minister of St. James' Church, Zanesville, and the congregations in its vicinity.

The Rev. JAMES KILBOURN, Deacon, officiating in St. John's Church, Worthington.

The Lay Delegates exhibited certificates of their appointment, which were read and severally approved; and the following took their seats: from

St. James' Church, Zanesville—Dr. Calvin Conant, Arius Nye, Esq.

St. Paul's Church, Steubenville—Ephraim Root, Esq.

St. James' Church, Jefferson county—John Goodrich, Jr.

St. Philip's Church, Circleville—Guy W. Doan, Esq.

St. Thomas' Church, St. Clairsville—John Carter.

St. John's Church, Worthington—Ezra Griswold, Chauncey Barker, Ozias Burr.

Agreeably to the 45th Canon of the General Convention,

* "Columbus: Printed at the Columbus Gaz. Office, by P. H. Olmsted."

"providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following Address:

MY BELOVED BRETHREN:

THROUGH the great goodness and mercy of God, your designs in my unanimous election to the Episcopate of Ohio, were carried into effect. On the 11th day of February last, in the city of Philadelphia, I received consecration to that office, at the hands of the Right Rev. Bishop White of Pennsylvania; the Bishops of New York, Maryland and New Jersey, assisting. My sense of unworthiness for this sacred trust, is equaled only by my sincerity in promising to fulfil the duties of it, to the utmost of my feeble abilities; and both prompt me now and ever, to seek the gracious aids of our Heavenly Father, of our God and Saviour, "without whom nothing is strong, nothing is holy."

So little time has elapsed since my consecration, and so much even of that little time it has been necessary to spend at home, to make amends for my long absence, and so little communication has been had with the south and north of the Diocese, that the materials wherewithal to comply with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," must of necessity be few.

On the 24th of February, 1849, the next day after the solemnities of my consecration, I commenced my journey from Philadelphia for this State. The weather was very inclement. In two days, however, I reached Lancaster and performed divine service in the morning, and the same day (Sunday, Feb. 14th,) did the like duty at Little York, Penn., and baptized several children. From this place, across the mountains, at the most stormy season of the year, I reached Pittsburgh in one week. So bad, however, were the roads, that I was obliged, having injured one horse, to leave him and purchase another.

At Pittsburgh I was received with much kindness; and officiated in the Church at that place, on Sunday the 21st of February; there also I baptized several children.

Proceeding on my journey, and in crossing the Ohio river, I cannot express to you the feelings that agitated my frame, as I stepped on the ground which was to be the theatre of my future labors in the Lord. What gratitude to him who ordereth all things for good, did I experience for his past mercies, in enabling me to overcome so many difficulties! What fear lest the grace bestowed on me be abused! What devout supplication, that God would still support and make me sufficient for all my duties!

The first time I officiated within the limits of my Diocese was at Zanesville, Sunday the 28th February, 1819. As I shall speak of this parish again, in the course of this address, I pass on to other things.

On the 3d day of March, I arrived at Worthington, the place of my residence. The Rev. Mr. Morse in Deacon's orders, whom in the character of a Missionary, I had left in the care of my parishes and to do other duties in my absence, I found to have conducted so well that I cannot but bear this testimony in his favor. He had celebrated divine service 52 times; in Worthington 24, in Columbus 9, in Delaware 4, in Berkshire 6, Chillicothe 2, Zanesville 3, Somerset 1, Lancaster 1, Circleville 2; besides attending 4 funerals, and all to the general approbation of those who attended on his ministrations. No one, who considers the distance of these places and the inclemency of the season in which he traveled to them, but must acknowledge his activity and commend his zeal.

From the time of my arrival at home, till the 30th of April, I was employed in ministering to my own Parishes. That of St. John's Church, Worthington, is in a condition of much promise, having about 76 communicants. The congregation, as you see, perform the services assigned them in the responses, with uniformity and devout decency; and are well informed in that course of evangelical doctrine and primitive discipline, which form the ground work of stable Christianity. To the pious and provident generosity of the first proprietors of the town of Worthington, St. John's Church is indebted for a Glebe of about 100 acres (70 of the first rate bottom land and 30 wood land) which, at no distant day, will be of essential service in support of the ministry. This land they hold, together with an eligible site in the village, on which to erect a Church, by virtue of an act of incorporation obtained of the Legislature, at an early period, for that purpose.

Before loosing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of religion and learning: and that is, the establishment of a College

in this place, for the education of young men, in natural, moral and religious science. To men who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing, will occasion a sensation of grateful praise to a merciful Providence. A trusty person, commissioned to solicit donations in favor of this College, has lately proceeded to visit our pious and more wealthy brethren in the Eastern States. That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer.

The parish of Trinity Church, Columbus, having been formed but lately, and receiving but small portion of ministerial labors, is as yet but small. From the respectability and zeal of its members and friends, joined to the consideration that they have received from the liberality of a worthy gentleman (Col. Johnson,) the gratuitous conveyance of a lot of land on which to erect a Church, it may be fondly hoped that the day of prosperity is not far distant. Number of communicants living in Columbus is 8, died 2. Similar observations may be applied to St. Peter's Church, Delaware, and Grace Church, Berkshire. They are young and not very numerous, but give good promise of future success in zeal and piety. Number of communicants in Berkshire 10—in neither of the forementioned parishes under my care, have I yet administered the rite of Confirmation. If the Lord will, this, however, will soon be done.

It now becomes me to speak of those parishes and parts of the Diocese, which I have visited in my episcopal character. And to do this, I know of no better method than to lay before the Convention an extract from the journal which I kept during my journey.

May 1st, 1819, I arrived at Zanesville; the next day being Sunday, I preached and performed divine service. The congregation, particularly in the afternoon, was numerous and attentive. I announced my intention of holding a confirmation on the 23d inst., on my return.

The Tuesday following (May 4,) I met, according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together, in the Court House, (congregation small,) we proceeded up Will's creek to Seneca village, about 20 miles. At the desire of the family, I read prayers at the bedside of a sick woman, exhorting her to repent and trust in God. She appeared penitent and thanked me: I gave her the blessing.

May 5, we proceeded on our journey to fulfill an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about 10 or 11 miles from the village.

The roads being bad and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously awaiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining wood. Here, with a small table taken from the cabin and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy and an assembly of people from the neighboring woods for our audience, the Doctor and myself performed the solemn services of the Church and baptized a number of children.

As soon as the services were over, the congregation crowded to the cabin, whither we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the Holy Sacrament of Baptism, applied for spiritual instruction. It was given them, and several were baptized. Witnessing the good effects of our endeavors thus far, we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances. During the interval of our services this day, we learn that a number of families on Little Beaver creek, belonging to this recently organized parish, were desirous of public ministrations. Accordingly, the next day, (May 6,) guided by a Mr. Bryan across the high hills, we went thither.

The congregation were assembled—Dr. D. read prayers and the sermon was preached by myself. One adult and several children were baptized; the whole number baptized in this parish of Seneca was 24. Most of the heads of the parish being present here, at Mr. Wendell's on Little Beaver, they proceeded to elect a delegate to the Convention, and to take measures for the building of a Church; which, though it will not be expensive, will be of great importance to the growing interests of our Zion in this quarter. Dr. D. manifested his zeal and ability in the cause of the Church, by an appropriate address. Service having been appointed at Barnesville, about 10 or 12 miles further on our journey, we hastened (in company with Mr. Leek, for our guide) to fulfill our appointment But it beginning to rain, we were somewhat delayed on the way, and did not

arrive at B. until the congregation had dispersed. At evening, however, the people assembled; the service of our Church was performed, and a sermon preached, in the Methodist meeting house.

The next day, (May 7) at Morristown, the people had assembled in great numbers in a convenient schoolhouse. Here divine service was performed, and a sermon preached; three persons desiring the rite of Confirmation and the Sacrament of the Lord's Supper, both these ordinances were administered to them. The audience never having witnessed the like before, seemed deeply affected. The impression was evidently in favor of better things to come. On our way to St. Clairsville, the same day, the Sacrament of Baptism was administered to five or six children.

May 8. Saturday, at eleven o'clock, divine service was celebrated in the Court House, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the same duty was repeated, and the sermon was preached by myself. The congregations were considerably numerous and very attentive.

Sunday, May 9. The day being uncommonly fine, the people began to assemble at an early hour; and the house, ere the service began, was much crowded. In the morning, divine service was performed, and the rite of Confirmation was administered to thirteen persons, and the Sacrament of the Lord's Supper to eleven. At the evening service, the Sacrament of Baptism was administered. This congregation is one among those in which the Rev. Dr. Doddridge regularly officiates; yet some peculiar circumstances had hitherto prevented him from attempting the administration of the Lord's Supper among them. Happily those impediments are now set aside; the people are becoming seriously impressed with a sense of their religious duty, and much good is expected. The word of God is quick and powerful, and in nothing does it take more deep effect than in the solemnities of the Eucharist.

At St. Clairsville, Dr. D. left me, to visit his family; and on Monday, May 10, at his particular request I passed over the Ohio River to Wheeling, on the Virginia side. I attempted the administration of no Episcopal office here, being without the Diocese of Ohio. I however performed morning prayer in public, and preached a sermon to the people; after which, they saw fit to organize a parish, by choosing their wardens and vestrymen. Also, while on the Virginia side, I performed the visitation office to a sick man, a Mr. Wilson; and the next day (May 12) preached and performed divine service at West Liberty. Stayed the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13. I again joined my worthy friend and brother, Dr. D., at his house in Charleston, (alias Wellsburg,) and was welcomed by himself and excellent family, with urbanity and unfeigned goodwill.

Twice the same day we held divine service. In the evening the congregation was large, and very attentive. The peculiar excellencies of our liturgy become more and more visible, in proportion as people, old and young, join in it; and where they do so join, increase both of numbers and piety never fails to be the happy effect. No Church which neglects the liturgy, will eventually prosper. God honors those who will honor him; and withdraws his blessings from those who refuse to worship him.

May 14. Attended by the Dr. and some of his family, I went to St. John's parish, a small Church, about 10 miles northeast of Charleston. Here the morning service was performed and a sermon preached; after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15. Morning and evening service were celebrated this day in Steubenville, the former in the Methodist meeting house, and the latter in the Court house. The congregations in both places, were numerous and attentive.

Sunday, May 16. This day having been previously appointed for the administration of the Apostolic rite of Confirmation, and the sacrament of the Lord's Supper in this place, the congregation, by the kind and pressing request of the Methodist society, met in their meeting house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered confirmation to 38—and the Lord's Supper to about 25. Great reverence and devout attention, appeared in the behavior of all present. In the afternoon of this day, divine service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting house. Six or seven children were baptized. At candle-lighting I again performed service in the Methodist meeting house, and gave notice that Episcopalians would meet me the next morning, at the house of Mr. Dickinson.

Monday, May 16. I organized a parish, by the name of St. Paul's Church, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Convention, and took measures for procuring regular servi ces; I also this day baptized 20 children.

Tuesday. Being joined by Dr. Doddridge, who had been, on Sunday afternoon, called away to attend the sick, I proceeded across the woods to St. James' Church, a small building erected for public worship, about 10 or 12 miles from Steubenville. For public services, they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know; as the holy sacrament of the Lord's Supper, was, through mistake, not provided for at this visitation. The probable number is, however, about fifty. After morning prayer and a sermon, I administered confirmation to twenty-one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where divine service had been appointed on the morrow. In company with a Mr. Finley and a Mr. Henderson, I reached that night, the neighborhood where they lived, about nine miles from St. James', nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighborhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called *English Protestants*, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the Church, they could not but think of *her* and *her pleasant things;* though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years, the only Episcopal clergyman in the country, lives some 20 miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me, as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour and Sanctifier. "I see my Spiritual Father," said he, "my Bishop, the Shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O Sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus! Thou who once camest in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be, which, under such circumstances, could refuse to be fervent. The visitation office was performed; in which the family, joined by the neighbors hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony, in favor of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of incongruity, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "peace be to this house and all that dwell in it." There is such primitive simplicity, there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in Baptism, and as renewed in Confirmation, and the Lord's Supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek in their prayers the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the

woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation, did I now read in the countenances of this little flock, the effects of gospel truth. Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, and believing, and the obedient Christian. And when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun and they received the laying on of hands; after which the Holy Supper of our Lord was administered to the like number, (tho' not entirely to the same persons—some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pane of glass to let in the light of day, and floor of roughly hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind however did not—does not, soon leave them. I never shall forget the family and neighborhood of the venerable Finley.

May 19. Deeply impressed with the affecting scene last noticed, I arrived at Cadiz. Notice had been given, but with a mistake as to the day of appointment. Many of the people of the village appeared desirous of having divine service, and offered to give notice of holding it in the evening; I stayed accordingly, and officiated in the Methodist meeting house The congregation was numerous and attentive; but few having any acquaintance with our primitive service, the peculiar beauties of it could not appear.

May 20, the day of Ascension, I was obliged to spend in traveling from Cadiz to Cambridge, 42 miles. The roads being good and the weather fine, I performed my journey with ease and pleasure. The next day, (May 21,) according to appointment, the congregation met in the court house for public worship; divine service was performed, a sermon preached, and I baptized one infant. The same evening I went on my way towards Zanesville, and stayed within about 13 miles of that place.

May 22. In the morning I rode into town, and found the Rev. Mr. Morse, returned from a short missionary tour, and engaged in the duties of his office as minister of that parish. Confirmation and the Holy Sacrament of the Lord's Supper to be administered on the morrow. And here I cannot but observe, how much may be done by the united zeal of minister and people, in preparing the way of the Lord, as he comes to us by his Word, and Holy Spirit, through the primitive ordinances of his holy Church. There is no necessity of striking out new ways, if those which we have were properly and duly made ready and prepared.

Sunday, 23. At the particular request of the Presbyterian congregation of Zanesville, service was held in their meeting house, and Confirmation was administered to 25 persons. After which, 22 received the Holy Communion; and during the afternoon service 2 adults and 3 children received the Sacrament of Baptism. The discourses were delivered by myself, and the morning and evening prayers read by the Rev. Mr. M. There are good reasons to believe that the solemnities of the day were beneficial, not only to those who were immediately concerned in them, but to most of those who witnessed them. The Church in Zanesville, as well as myself, have great reason to be grateful for the kindness showed by the Presbyterians, in the use of their house of worship. The parish of St. James' Church, Z. have made arrangements with the Rev. Mr. Morse, for his ministerial services, during half the present year; their zeal and liberality deserve praise. The other half, I have recommended him to spend in visiting congregations destitute of the regular services of a clergyman.

May 25. In my way home, on Tuesday evening, I preached and performed divine service in the village of Granville. The audience, though assembled at about 2 hours' notice, were numerous and attentive. Further services were earnestly requested.

Last Sunday was spent in ministering to the people of my own immediate parochial cure. The number to be confirmed next Sunday is not small. From the northern parts of the Diocese, the parishes of which generally receive the ministrations of the Rev. Mr. Searle, I have heard nothing except in a letter from the Hon. Solomon Griswold, earnestly desiring episcopal offices. The members of our communion in that quarter, for the most part emigrating from those portions of the Union, where pious zeal and correct knowledge of the Church are signally conspicuous, there is good grounds to believe will not be wanting. If the Lord will, I propose to visit them this summer or fall. From the south, I have learned good tidings of Christ Church, Cincinnati. Hardly two years have

elapsed, since this parish was first organized. They now have a worthy Pastor, in the Rev. S. Johnston, a convenient place of public worship, purchased of the Baptists, and about 70 families who attend divine service. In Chillicothe the prospect, I learn, is also good. Though they are supplied only with occasional ministrations from the clergy, yet by means of a lay reader and the use of an organ, the services are well performed; sermons are read from approved authors, and the congregation kept in an increasing state. Should success attend their designs of building a Church and obtaining a worthy Pastor, it will afford matter of devout gratitude.

Since the last Convention, the friends of our holy communion at Circleville and its vicinity, have seen fit to elect wardens and vestrymen, and a delegate to this Convention. The name of their parish is St. Philip's Church. They hope when the Church in Chillicothe is supplied with a clergyman, to have the benefit of his ministrations a part of the time. Since coming into this State, I have baptized about 400 persons, of which number 55 were adults, and 36 persons out of this Diocese, when on my journey to the north and east.

The Episcopate of this Diocese having no stated means of support, and my own personal funds being considerably exhausted, I leave the consideration of this subject to the wisdom of the Convention by committee or otherwise. That the Great Head of the Church by his Holy Spirit may "direct us in all our ways, and further us with his continual help, so that in all our works, begun, continued and ended in Him, we may glorify his holy name," is the prayer of [your] affectionate Pastor,

PHILANDER CHASE.

The Convention adjourned till four o'clock.

WEDNESDAY, 4 O'CLOCK, P. M.

The Convention assembled.

The Rev. Samuel Johnston was by ballot elected the Secretary of the Convention.

The Constitution and Canons of the Protestant Episcopal Church in the United States, as also the Constitution of this State, were read.

On motion,

Resolved, That Mr. Benjamin Birge, from Lexington, Kentucky, a candidate for Holy Orders, be admitted to an honorary seat in this Convention.

The following Rules of Order were adopted:

ART. I. The business of every day shall be introduced with prayer.

ART. II. The minutes in the Journal of the preceding day shall be read every morning after divine service.

ART. III. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

ART. IV. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. V. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

ART. VI. No member shall speak more than twice in the same debate, without leave of the house.

ART. VII. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate, unless it should be on motion for reconsideration, which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. VIII. When the President is putting any question, no one shall hold private discourse, stand up and walk into, out of, or across the house, or read any book.

ART. IX. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. X. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

ART. XI. When any question is before the house, it shall be determined on, before any thing new is introduced, except the question for adjournment, postponement, or amendment.

ART. XII. The question on a motion for adjournment, shall be taken before any other, and without debate.

ART. XIII. When the house is to rise, every member shall keep his seat, until the President leave the chair.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read; and, as required by the said Canon, inserted on the Journals:

The Rev. Mr. MORSE reports to the Convention: That he came into this diocese in October last, and during the winter, in the absence of the Right Rev. Bishop, performed service principally in his parishes, viz: Worthington, Columbus, Berkshire and Delaware. That at present he officiates in St. James' Church, Zanesville, and occasionally visits congregations destitute of the regular services of a clergyman. In performance of this duty, he has been several times at Chillicothe and Circleville, where the prospects of the church are encouraging: also at Lancaster and Somerset, where are a few Episcopalians; and lately at Portsmouth and Marietta; in both of which places, parishes might be organized with good prospects of success, could they be furnished for a short time with missionary aid. The great object of request, in various parts of the Diocese which he has visited, is for Prayer Books, tracts and missionary services. Is there no means by which they may be supplied?

In several instances, families have been found who had resided in this State from seven to fifteen years, and during that period, had never enjoyed the ordinances of the Gospel, or been favored with an opportunity to worship God, in what they esteemed the beauty of holiness—the public liturgy; yet in all this time, they had retained an affectionate attachment to the Church and professed their determination to live and die in its communion. Surely such scattered members of the fold of Christ should not be neglected.

Since his arrival in this Diocese, Mr. M. has performed divine service, and preached constantly twice (except in one instance,) and occasionally three times, on Sundays, often on a week day or evening, has attended four funerals, and baptized nine children and three adults.

New communicants in St. James' church, 10; present number, 23; baptisms—children, 6; adults, 3.

The Rev. SAMUEL JOHNSTON reported to the Convention as follows: Since my last report of the state of religion in my parochial cure, I have reason to be thankful, that my labors, under God, have been crowned with success. The prosperity of the church has exceeded my most sanguine expectations. The congregation is respectable and increasing. Some hopes were entertained, that their ability would have been sufficient to build a church, the ensuing season, but it has been judged expedient to defer it for the present. A neat and tolerably commodious house, formerly occupied by the Baptist denomination, has been purchased. The congregation for the most part are regular, rubrical, and attentive. The responses are made with apparent piety. Several families, who were prejudiced by education against the Liturgy of the Church, begin now to realize its excellencies and enjoy its advantages. There is room for a more active and persevering zeal among us; but we are not without hope, that our diligence may be increased. We know that some, old and young, are inquiring *what they must do to be saved?* The influences of divine grace have been felt among us, and are visible in the lives of many.

When the Church was organized, there were but three communicants. Accessions have since been made. We feel satisfied that others who are now sincerely inclined, will, after confirmation, present themselves at the table of our Lord.

The fruits of practical piety are apparent in the Congregation, resulting, not only from the usual services of the Lord's day, but from a careful observation of the festivals and fasts of the Church.

Some members of the congregation deserve commendation for their zeal in cultivating a correct taste for sacred music. A good choir is formed, and the style of their performances is very creditable to themselves and the congregation. The music will be still further improved when an organ, which is now expected, shall have arrived.

A Sunday School has been established, which promises to be a permanent blessing to the Church. Through the exertions of some of our young people of both sexes, who are devout and exemplary, the children have been uniform in attending Church, diligent in their studies, and interesting in catechetical and scriptural recitations. It is hoped that this little nursery of piety may be duly tended, that every fresh bud of virtue, sheltered from noxious blasts, may gradually expand in beauty and fragrance.

Families, 70; communicants last year 8, added 12, present number, 20; funerals, (infants,) 5; baptisms, 17.

In October last, on my return from the eastward, I officiated in the following places west of the mountains. At Brownsville, Pa., Wheeling, Va., St. Clairsville, Cambridge, Zanesville, Lancaster, Chillicothe, and Lebanon. This season services have been held one Sunday at Jeffersonville, Indiana. In the State of Kentucky, one Sunday at Newport, one Sunday at Louisville, and two Sundays at Lexington, in exchange with the Rev. Mr. Ward.

On my way to the present Convention, I preached at Lebanon one evening; one Sunday at Chillicothe, and one evening at Circleville.

In my public ministrations, I have generally found a desire in the members of our Church for the ordinances of the Gospel; and learn from various sources that multitudes on the Ohio and Mississippi, are mourning their deserted condition. The shepherds of Christ's fold must be invited, must be entreated, to come in search for the poor, the humble, the wandering sheep in the wilderness, that they may imitate their blessed Master in seeking *to save that which was lost.* The field for usefulness is extensive, and the laborers are few. This should prompt the sincere prayers of every Christian, that "*the Lord of the harvest would send forth laborers into his harvest.*"

The Rev. ROGER SEARLE was prevented by indisposition from attending the Convention. In his report to the Bishop, he states that his labors in the discharge of his ministerial offices have been arduous; and although he has suffered under the difficulties of an infirm state of health most of the year, yet God, in his holy providence, has supported him. "The Parish of St. Paul's, in Medina, is increasing in numbers, in a pious attention to the ordinances, and in attachment to the primitive doctrines and liturgy of the Church. The Parish of Trinity Church, Cleveland, is smaller in numbers, but is not without encouraging prospects. That of St. James', Boardman, is increasing in numbers, and is attentive to the liturgy and rubrics of the Church. The same may be said of Christ Church, Windsor, and St. Peter's, Ashtabula.

"The Parishes of St. Luke's, Ravenna, of St. Mark's in Columbia, and St. John's church, Liverpool, are small in numbers. The two last mentioned are regularly attentive to divine service on Sundays, as well when I am absent, as when present. A growing attachment to the duties of religion is visible and this being accompanied by the fruits of true piety to God, is encouraging to my labors.

"The number of communicants has increased to about one hundred. Baptisms since last Convention, forty-seven. The Bible and Prayer Book Society, formed here last year, is augmenting in numbers and commendable zeal. They have gratefully received, and judiciously distributed from similar societies in Philadelphia a number of Bibles and Prayer Books. The Episcopal Female Tract Society within these congregations has increased greatly in its numbers and zeal, in the course of the last year. About 2000 very valuable tracts have been forwarded to them, during the last year from the tract societies in Philadelphia and Albany. The salutary and highly beneficial effects, resulting already from the praiseworthy exertions of this society are peculiarly gratifying."

Resolved, That the Convention adjourn till 10 o'clock to-morrow morning.

THURSDAY, 10 O'CLOCK, A. M.

The Convention assembled.

The following Lay Delegates presented certificates and took their seats, viz: from

Trinity Church, Columbus—Benjamin Gardiner.

Grace Church, Berkshire—David Prince.

St. Peter's Church, Delaware—James Wolcott.

Resolved, That Mr. Ware, from Windsor, Ashtabula county, be admitted to an honorary seat in this Convention.

Resolved, That the Convention now proceed to elect four members of the Standing Committee, for the ensuing year.

Whereupon, the following persons were elected: the Rev. Samuel Johnston, the Rev. Roger Searle, Messrs. Benjamin Gardiner and Calvin Conant.

Adjourned for divine service.

[Prayers were read and sermon delivered by the Rev. S. Johnston. The Right Rev. the Bishop admitted the Rev. Intrepid Morse (Deacon) to the Holy Order of Priests.]

THURSDAY, 3 O'CLOCK, P. M.

Convention assembled.

Resolved, That the Convention proceed to elect another clerical member for the Standing Committee.

The Rev. Mr. Morse was then chosen.

Resolved, That it be recommended to the wardens and vestry of every parish within this Diocese, to procure as soon as practicable, for their use, a copy of a late publication in the eastern States, entitled, "The Journals of the proceedings of the General Conventions of the Protestant Episcopal Church of the United States of America," containing also the Constitutions and Canons of said Church.

Resolved, That a committee of three be appointed to form Canons for the use of this Diocese.

The Rev. Intrepid Morse, the Rev. Samuel Johnston and Benjamin Gardiner, were appointed the said committee.

Divine service was then performed by the Bishop, and a sermon delivered by the Rev. Mr. Morse.

Adjourned till 8 o'clock on Friday morning.

FRIDAY MORNING, 8 O'CLOCK.

The Convention assembled.

Divine service was performed by the Rev. Mr. Morse. The committee appointed to propose Canons, for the use of the Church in this Diocese, reported the following, which were read, approved and adopted:

CANON I. Each officiating, settled minister in this State, shall keep a book or register, in which he shall enter every baptism, marriage and funeral within his cure; he shall also keep a register of the communicants of his Church, and the number of families, within his cure; and his notitiæ parochiales embracing these subjects shall be presented to the Bishop, at the annual State Convention.

CANON II. It shall be the duty of every clergyman to attend all Conventions of the Diocese; and it shall be the duty of every parish to send one or more Lay Delegates.

CANON III. Disorderly and immoral conduct, neglect of duty, disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing

opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

CANON IV. If a minister offend in any of the respects specified in the third Canon, application in writing, signed by his accuser, shall be sent in the first instance to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop; who shall call a Convention of his Clergy, (not less than three,) and after a full and fair trial and examination, the Bishop, with the advice of his clergy, shall pronounce sentence against him, if found guilty.

CANON V. The clergy shall pay strict regard to the rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the rubrics permitted.

CANON VI. All candidates for Holy Orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

CANON VII. No clergyman shall remove from one parish to another in this Diocese without the Bishop's consent. But if the Bishop should refuse, and the clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

CANON VIII. All annual meetings for the choice of wardens and vestrymen, shall be opened by prayer; and if there be a rector or clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the rector or clergyman, the senior officer present shall preside.

CANON IX. Whereas, the alms and other devotions of the people at the Holy Communion, are committed to the minister at the altar for presentation, and remain at his disposal:—it shall therefore be his duty to dispense the same according to the true intent and common usage of the Church; it being understood that the rector will be assisted in this part of his duty by the wardens of the parish. And in case any minister present alms and other devotions at the altar, in any vacant parish, he shall commit them to the wardens of said parish, for their disposal; and the minister, or in case of a vacancy, the wardens, shall render an account of the disposal at the annual parish meeting.

The committee appointed to suggest measures for the support of the Episcopate, reported the following preamble and resolutions, which were read and adopted:

The committee appointed to devise ways and means for the support of the Episcopate of the Diocese of Ohio, beg leave to report, that on entering upon the duties of their appointment, two important considerations, have presented themselves, viz: *present* and *permanent* Episcopal support.

As *permanent* support is the grand object, agreeably to their views of the subject, they have devoted most of their attention thereto. It appears to your committee that a fund can be raised in no other way, but by voluntary contributions or donations in money or lands or other property from those friendly to the Episcopal Church within this Diocese; and that a principal part of all such donations and contributions ought to be appropriated to the purchasing of lands or other property, promising a sure profit.

The better to carry into effect this design, your committee recommend the adoption of the following resolutions:

1. *Resolved*, That it be the duty of the wardens and vestry of each parish within this Diocese, on or about the first day of January, 1820, and annually thereafter, to solicit from the friends of the Church, donations by subscription or otherwise, for the Episcopal fund, to be applied as hereafter provided.

2. *Resolved*, That three trustees be triennially elected by the Episcopal Convention of this Diocese, who may be required to give bonds to the Standing Committee, for the faithful discharge of their trust; and whose duty shall be to receive all moneys or other property, which may be realized pursuant to the preceding article; and pay over to the Bishop or his successor in office, such sum as the Convention, at their respective annual meetings, shall direct; *provided*, that all donations in land and personal property, limited by the donors, to the use of the permanent fund, shall be applied to that fund.

3. *Resolved*, That the trustees annually address a circular letter to the wardens and vestry of the respective parishes in this Diocese, setting forth the important object to be effected to the Church generally, by a commendable liberality; and making it their duty to solicit from friendly land owners, donations in land or other property.

4. *Resolved*, That the trustees be requested to petition the Legislature of this State, at their next session, for an act to incorporate them and their successors in office, by the name and style of "the trustees of the Bishop's fund of the *Diocese of Ohio.*"

5. *Resolved*, That the trustees shall have the power according to their own good judgment and discretion to manage and dispose of all moneys and property, to the best use and benefit of the Episcopal fund; reserving one-half of the last annual cash receipts to be applied by the next Convention, which shall not have been disposed of agreeably to the appropriation aforementioned, and that they annually report at the Convention their proceedings, together with an account of all contributions and donations, by whom made during the last year.

Resolved, That the trustees of the Episcopal fund be now elected.

Whereupon, the following persons were chosen: Benjamin Gardiner, Columbus; John Matthews, Putnam; John C. Wright, Steubenville.

Guy W. Doan, Esq., submitted the following preamble and resolutions, which were read and adopted:

WHEREAS, a charter has been lately obtained for the establishment of a College at Worthington; and whereas, adequate endowment of said College, and public patronage are its main dependence. Therefore,

Resolved, That this Convention, deeply impressed with the truth, drawn from the experience of all ages, that learning and piety are intimately connected, do recommend, through the medium of this Journal, to public patronage, the aforesaid institution. The site on which the College is built is in a village remarkable for the beauty of its situation, the salubrity of its air, and the purity of its waters. The country round about is healthy, and peopled with peaceful and orderly inhabitants. But its funds are small and need the fostering hand of a generous public, and this, it is devoutly hoped, will not be withholden.

The house proceeded to the election of their Delegates to the General Convention, to be holden in Philadelphia, May, 1820:

Clergy—The Rev's Roger Searle, Samuel Johnston and Intrepid Morse.

Laity—Benjamin Gardiner, Dr. Horace Reed, William Worthington, Esq., Ephraim Root, Esq.

Voted, That the Bishop receive the thanks of this Convention for his excellent address; and that he allow it to be published in the Journals of the same.

Voted, That the President and Secretary receive the thanks of the house for their services during the sitting of the Convention.

It was moved and carried that this Convention rise.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

APPENDIX No. I.

EXTRACT *from a resolution passed the House of Bishops at the General Convention in New York, May*, 1817.

The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty of warning, with a discreet but earnest zeal, the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented.

APPENDIX No. II.

Address to the Bishop.

RIGHT REV. AND DEAR SIR:—We the undersigned Clergymen of the Episcopal Church, would do injustice to our feelings were we to omit our congratulation on the establishment of the Episcopate in Ohio. We welcome your safe return to this Diocese after consecration to the Holy Office which you now sustain; we felicitate ourselves on the successful issue of an event so important to the interests of our infant Zion, as was this consecration; we rejoice in the opportunity now afforded by a merciful Providence, to assemble in the first Convention west of the Alleganies, holden under its Episcopal Head.

With [no] ordinary feelings, Right Rev. and dear sir, do we advert to the present situation of the Church in the West. *It is a rose planted in the wilderness:* may it be watered with the dews of heaven; may it be nourished by the continual blessing of Him who is the fountain of goodness, until it flourish in beauty and perfection.

There is indeed great reason to be thankful for the past, and to take courage for the time to come. Much has been done; but much yet remains to be executed. Under the blessing of God, a few more laborers in the vineyard would be instrumental to introduce a spirit of primitive piety and order, where once they were little known and still less regarded. Are there no means by which they may be procured?

We feel it a duty to state, that in your exertions for the extension of the Redeemer's kingdom you will have our prayers for success, and our hearty coöperation in the work. The importance of giving strength and stability to the foundation of the Church in this Diocese, by a strict attention to its doctrines and discipline, must be obvious; in these, and in all other respects, (as in duty bound,) we promise our true and canonical obedience.

Relying upon your piety and zeal to direct the work; trusting to the promises of God to crown it with success; with prayers that your health and usefulness may long be continued a blessing to the fold of Christ, we are, Right Rev. and dear sir, your friends and servants in the Lord,

SAMUEL JOHNSTON,
INTREPID MORSE.

WORTHINGTON, June 2d, 1819.

Reply—To the Clergy of the Diocese of Ohio.

BELOVED BRETHREN IN THE LORD:—Your address to me on the subject of commencing the duties of the Episcopate, and of opening the Convention of Ohio, is now before me. My feelings, in reading it, are those of gratitude to God, and great friendship and love to you: I wish I could express them in a becoming manner—acceptably to Him, and satisfactorily to myself and you.

The Divine Head of the Church has indeed been gracious unto us. Let us improve his mercy, by devoting ourselves more and more ardently to his service. Let us be *instruments* in his hands, of watering this "rose in the wilderness,"

planted by his gracious providence. Let us, with the strength and wisdom which his Word and Holy Spirit alone can give, shield and nourish it. To the blessings of the dews of heaven, let us pray God that he would add, on the one hand, that of keeping far from it the chilling frosts of indifference and impiety; and on the other, that of protecting it from the tempests of fanaticism. By day, let it receive our constant care; and in the night season, let it not depart from our pious thoughts.

Your tender solicitude for more laborers in the spiritual field before us, is by me most sincerely reciprocated. I feel the subject most deeply; and with you will pray the Lord, that he will dispose the hearts of many, to go forth into his vineyard; but the means are as yet mostly withholden from our view.

Your characters in life, and your friendship to me in particular, are a sufficient pledge of the sincerity with which you promise canonical obedience. While I live, this great honor which God has bestowed on me shall, with his help, never be abused. His glory and the good of his Church shall be the sole motives in prompting me to every act of spiritual advice and discipline. That I fail not herein, a sense of my own weakness makes me entreat your fervent prayers.

To God's holy keeping and protection, you are now commended, by your faithful friend and Pastor, PHILANDER CHASE.

WORTHINGTON, June 2, 1819.

Note by the Editor.

On Sunday, the 6th inst. at Worthington, Mr. Benjamin Birge, of Lexington, Kentucky, was admitted to the holy order of Deacons; and the same day, seventy-nine persons were confirmed by the Right Rev. Bishop Chase.

Form of the Testimonial to be given to Lay Deputies.

[Name of the Church, the Place, and Date.]

This certifies that, at a meeting of the congregation of this Church, for the purpose of electing Church officers, and deputies to the Convention, (or, for the purpose of electing Deputies to the Convention, if the meeting be for that object alone,) A. B., C. D. and E. F. were duly chosen to represent the congregation in that body for the year ensuing. In testimony of which, I have hereunto set my hand, (or if two vestrymen subscribe, we have set our hands,) the day and year above written.

This certificate shall be signed by the Rector, if present; otherwise, by one warden, or two vestrymen.

*** The next Annual Convention will be held at Worthington, on the 1st Wednesday in June, 1820.

1820.

JOURNAL

OF THE

THIRD ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 7TH—9TH, A.D. 1820.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, Bishop of the Protestant Episcopal Church in the State of Ohio.

The Rev. JOSEPH DODDRIDGE, Missionary and Minister of St. James' Church, Cross Creek.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. THOMAS A. OSBORNE, Professor of Languages in the Cincinnati College.

The Rev. JAMES KILBOURN, Deacon, residing at Worthington.

LAY DELEGATES.

St. Thomas' Church, St. Clairsville—Ozias Burr.

St. James' Church, Zanesville—John Matthews.

St. James' Church, Cross Creek—Bezaleel Wells.

St. Peter's Church, Morristown—Noble Taylor.

St. Thomas' Church, Dayton—Warren Munger.

St. Peter's Church, Delaware—Robert Jamison.

Trinity Church, Columbus—Benjamin Gardiner.

St John's Church, Worthington—Chester Griswold, Abner P. Pinney and Matthew Matthews.

St. Paul's Church, Steubenville—Bezaleel Wells and John C. Wright.

St. Paul's Church, Medina—Ebenezer Warner.

St. Philip's Church, Circleville—Walter Thrall.

Trinity Church, Cleveland—Carlos V. J. Hickcox.

Grace Church, Berkshire—Joseph Prince.

WORTHINGTON, JUNE 7TH, 1820.

THIS being the time and place appointed by the Convention of the Protestant Episcopal Church in the State of Ohio, for the

* "Worthington: Printed by Griswold & Spencer, at the office of the Franklin Chronicle. 1820."

meeting of the annual Convention of the same, several of the Clerical and Lay Delegates attended in the Hall of the College edifice.

Divine service was performed by the Rev. Joseph Doddridge, and a sermon, suitable to the occasion, delivered by the Rt. Rev. Philander Chase. After the administration of the Holy Communion, the following Clergy took their seats:

Right Reverend Philander Chase,

Rev. Samuel Johnston,	Rev. Thomas A. Osborne,
Rev. Intrepid Morse,	Rev. James Kilbourn.

The Lay Delegates exhibited certificates of their appointment, which were read and severally approved, and the following took their seats:

John Matthews,	Ozias Burr,	Bezaleel Wells,
Noble Taylor,	Warren Munger,	Robert Jamison,
Benjamin Gardiner,	Chester Griswold,	Abner P. Pinney.
Matthew Matthews,	John C. Wright,	

Agreeably to the 45th Canon of the General Convention, providing for an accurate view of the state of the Church from time to time, the Right Rev. Bishop Chase delivered the following Address:

My Brethren: This being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, we have assembled here for that purpose; and have, thus far, proceeded in supplicating the Divine aid and direction in the important work before us. May our prayers be heard; may God be with us in all things, and at all times; now especially. In discharging my duty on this occasion, I need not speak to you of my *pleasures* or *pains:* of my pleasure in meeting *you*, whom I so well know, and so sincerely respect; for of this you must already be assured: nor of my *pains*, in reflecting on my poor abilities; for this would not make them any better. I shall therefore proceed directly to the work assigned me by the Canons; and that is to address the Clergy and the Laity; subjoining such an account of my own proceedings, since our last meeting, as may give a just idea of the Diocese.

My dear Brethren of the Clergy: we spend much of our time in preaching to others—will it not be becoming, on an occasion like the present, to preach a few words to ourselves? For that purpose, I have selected a text, which, while it implies a deep knowledge of our own deficiencies, seems to press on us the necessity of doing all we can to supply them.

It is written in

2 Cor. ii. 16: *Who is sufficient for these things?*

When I shall have done with my sermon from these words to the Clergy, I hope a proper door will be opened, to say something appropriate to my brethren of the Laity. If all men, in their natural state, are corrupt, and so insufficient to do the will of God, that they can do no good thing, without "God's special grace preventing;" how much more conspicuous is this deficiency in the Clergy, when doing the great work of the gospel ministry?

The Apostle was speaking of the discharge of his duty, in preaching the gospel, in general; and especially in censuring the wicked, and encouraging the good. In these, and all other official duties, he maintains that the ministers of Christ, in their *proper* characters, are accepted of God, through Jesus Christ. "We are unto God a sweet savour of Christ; in them that are saved and in them that perish. To the one we are a savour of death unto death, and to the other a savour of life unto life." Then the Apostle asks, in the words of the text, "and who is sufficient for these things?" You see, then, my brethren of the Clergy, that

the Holy Apostle, in all the duties of the ministry, would direct us to the knowledge of our deficiencies and dangers; and through this, he would prompt us to a constant dependence on divine grace, and to an unremitting use of the means of attaining it.

"Who is sufficient for these things?" For the discharge of the manifold duties involving the fate of immortal souls, alas! who is sufficient? None;—*none are sufficient of themselves to think anything as of themselves*, much less to do what is acceptable; "but (as he a little further on adds) our sufficiency is of God."

Let us, then, pursue the method pointed out by the Apostle, showing how difficult and dangerous the priestly office is; and, from this difficulty and danger, argue the bounden duty, in every Clergyman, to seek aid from God, in all the means of grace. What, then, does God require in his ministers? That sufficiency which is of God. What is that? The sufficiency which every minister is bound to attain, by the manifold means of grace, which to that end God has bestowed on him, viz: *extensive knowledge, great prudence, and an undeviating holiness of life.*

My first item is *extensive knowledge*—Why? Because the Holy Scriptures have declared, that "The Priest's lips should keep, (or preserve) knowledge." He is to be, as it were a *Treasurer*, to have always in possession, not only what will serve his own personal use, but that of all under his care. His repository of divine knowledge must be such—so ample, so well preserved, and so well arranged—that the people, when obeying the injunction which immediately follows, may never be disappointed. "The Priest's lips should keep knowledge; and THEY (i. e. the people committed to his charge) SHOULD SEEK THE LAW AT HIS MOUTH." (Mal. ii: 7.)

Can this be consistent with that scantiness of learning, that sterility of mind, that ignorance of divine things, too often observable in those who have thrust themselves into the priestly office? Can this *treasury* of divine knowledge be compared with those empty heads, and vacant shelves, whose possessors, when they have preached a few sermons, have nothing further to supply the exigencies of immortal souls? We think not: for our blessed Saviour says, that "every scribe, that is instructed in the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth, out of his treasure, things new and old."

The *Kingdom of Heaven* is the characteristic name, which our Saviour gave to his church; and by the *scribe*, he means the ministers of that church: by *being instructed*, he must mean the attainment of that degree of learning, of which we are speaking; and the learning itself is called *thesauros*, a *treasure*. This is denominated *his treasure;* to denote that the learning must be *his own*, and *in plenty*.

I could add many other proofs in point; but these, joined with common sense, must be sufficient. Surely, if all other arts and callings demand knowledge, that of DIVINITY, the greatest of all, cannot be professed without *knowledge*, and that in an extensive degree.

From speaking of *knowledge* in general, as requisite in a minister of Jesus Christ, I might descend unto particulars, and thereby demonstrate the great necessity of a constant application to the many means which are afforded us to obtain the godly sufficiency spoken of by the Apostle. But, I fear our time will not allow us to be minute. This much, however, I cannot omit observing: that knowledge of divinity in *general*, is not the only requisite: it must be particular and well divided.

From a deficiency in these particulars, many Clergymen have made but a bad use of their *general* knowledge of divinity. Knowledge is like the materials for building: it may be *good* and in *plenty;* and yet, if the several parts thereof be not well selected and arranged; so that each *order* may be distinctly seen, and each *compartment* as to beauty and use, clearly perceived, great confusion will ensue; and the effect of the whole will be disgusting. By the help of this simile, contemplate a Clergymen deficient in these particulars, attempting to discharge the several duties of his office, the *mode* of which is left to his discretion. Hear his discourses in public and in private. Of *Positive Theology*, or those necessary parts of our speculative Faith revealed in Holy Scriptures, how often is he so inadequate a teacher, that he leaves the minds of his hearers quite in the dark, for want of due distinction in the statement of them.

Of *Polemical divinity*, or that kind of knowledge in divine subjects, which enables us to defend the faith once delivered to the saints, how often does such an one, from want and proper distinctions, expose, rather than aid, the cause of truth?

It being the character of a shepherd, not only to *feed*, but to *defend*, the sheep; *he*, who stands in the place of the Great Shepherd of souls, should always be found armed, with the proper weapons of the gospel of the truth, to *defend* the lambs committed to his charge. And what can *he* do to this purpose, who knows not the avenues thro' which the enemies, the wolves and tigers, that devour the flock, make their approach? Many a Clergyman has weakened the cause of

truth, and exposed the Christian souls under his care to heresy and infidelity, by not knowing the true point in debate; or by not managing it with that skill and distinction, which are characteristic of digested knowledge and a well disciplined mind.

If you hear him on subjects embracing that ill-important branch of a minister's duty, denominated *casuistical divinity*, how apparent is his deficiency and inability to do justice to his calling? How can *he* resolve difficulties in *cases of conscience*, who, perhaps, never stated them to his own mind; or if he *did*, never so digested them, as to be able to give a prompt answer according to truth? Shall the ministers of Christ, the spiritual Physicians, be less attentive to the exigencies of the soul, than natural Physicians to those of the body? And does not the skill of the latter materially depend on a knowledge how to act, and how to advise in the difficult cases which occur? Is not this the chief part of their study? Even so, it is the duty of every minister of Christ to give his mind, constantly and ardently, to the study of this part of his profession; lest he fall under the dreadful crime of being an *Empiric* in Divinity.

But, my Brethren, we have dwelt long enough, perhaps too long, on this part of our subject; especially when we consider the importance of the next head in the division of our discourse; which is, the absolute necessity of GREAT PRUDENCE, to form that godly sufficiency mentioned by the Apostle.

By *prudence*, I mean that which not only knows *what* to do, but *how* and *when* to do it, to the best effect.

By *prudence*, I understand that which is sometimes termed *wisdom*; and which is alluded to by our blessed Saviour, when sending forth his disciples into a wicked world, and directing them how to contend with sinful man, and how to convert sinners to holiness. "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

This prudence, or wisdom, relates to ourselves, to our individual families, to the particular flocks committed to our charge, and to the Church at large. To be deficient in this quality of a Clergyman in these respects, is to mar the whole face of our characters, and to render our very profession useless. A Clergyman's personal is intimately connected with his official character; if the former be liable, through lack of prudence, to misinterpretation, the latter, even in cases where the heart is right and the intention good, must suffer. We owe it, therefore, to ourselves so to behave, that "our good be not evil spoken of." We owe it to ourselves, to open no door, whereby false brethren within, or wicked enemies from without, can, through our sides wound the peace of the Church, and hinder the progress of the Gospel. God requires this at our hands. It is no inferior part of that sufficiency which is from him, and to his glory.

Again: we must manifest our wisdom in all things relating to our own individual families; teaching and governing them in the ways of piety and virtue. A Clergyman's usefulness, in a very great measure, depends on this part of his ministerial sufficiency; and, as such, it is insisted on, as an indispensable qualification in every Christian shepherd, by the inspired Apostle. He must be "one," saith he, "that ruleth his own house; having his children in subjection, with all gravity: for, if a man know not how to rule his own house, how shall he take care of the Church of God?" 1 Tim. iii. 4.

What can be the reason, then, that many Clergymen (I speak now of the whole order as such) are so egregiously deficient in this particular? They have much to say to their parishes, (and the more, if well said, the better,) about a holy, sober, and a godly life; but little of this sort to say to their own families. They can teach other women to be "discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed;" while their own wives are, perhaps, the greatest *gossips*, *busy-bodies* and *tattlers* in the parish. They can preach an excellent sermon to young men and young women, exhorting them *to obey their parents*; to be *sober-minded*; *in all things showing themselves a pattern of good works*; while their own children are left at loose ends: their sons ignorant, impudent and disobedient: foul in their language, dishonest in their dealings, and regardless of the truth;—their daughters vain, idle, and disrespectful in their manners; neglecting every useful branch of female education, and mindful only of those frivolous accomplishments, praised only in the almost only books they read, *Novels* and *Romances*.

When the world sees, yea, when their parishes see that this is the effect of their Religion at *home*, what good will their public teaching compass? We fear very little.

Let it, then, be one important point, to manifest our wisdom and prudent sufficiency, as gospel ministers, by ruling well our own families; and by "training our children up in the nurture and admonition of the Lord."

Again: our sufficiency, in *wisdom* and *prudence*, must be manifested, in all that relates to our parishes, and the people committed to our charge.

And here, at every step, we discover the great importance of this part of our subject. We should be wise, in our general deportment to all. Mindful of the dignity of our station, as ambassadors of God towards man, we should be careful, that we dishonor not our calling, by mixing with low and vicious company; and tamely listening to their vile discourse, through any hope of *popularity*. This is but to degrade ourselves, without exalting them. And yet, we should never forget, that these very persons are the objects of our mission into a wicked world. To approach them, and converse with them, is our duty; but it should always be as Moses approached the children of Israel, from the mount of God; with a heavenly radiancy about our characters, at once commanding respect and love.

To the faithful and obedient disciples of the Blessed Jesus, we should endeavor to imitate the conduct of our adored Master to St. John. We should cultivate their love, and gain their confidence; that to us they may resort for advice and comfort, in all the difficulties and troubles of life; and, when reposing on us, they should ever find faithful friends, able and willing advisers.

In relation to the poor of our parishes; we must not forget their spiritual, while we sedulously relieve their temporal wants. If the latter cannot be done by ourselves, we should always prove their able advocates with those that *are* able; ever sensible, that it matters little by *whom* the charity is done, if done it is: God's glory is the same. But we should remember to keep a watchful eye over ourselves, that a pharisaical ostentation have no part in our charities. To let them be known, more than is absolutely necessary, is no less than to *sound a trumpet;* and thus to deprive us of our heavenly reward.

To the *rich* and *honorable*, in our parishes, we should be doubly prudent. While we respect them for their stations in life, and cultivate their friendship, for the noble purpose of exciting them to good works, in the support of the Church of God, we are never to forget, that we are their spiritual fathers, endowed with authority from on high; yea, most strictly commanded, to reprove them for their vices; to exhort them unto repentance; and to demand of them a strict conformity to the salutary discipline of the Church of Christ.

In our public discourses, being addressed to all, we should take care, that all have their portion of gospel instruction, in due season; ever remembering that we are placed as *stewards* of the manifold grace of God. To this end, their characters, their wants, dangers and temptations, should be well studied. To whatever sins they are inclined, so far from giving way to them, because they are popular, we should "set our face like a flint" against them; at the same time, taking pains to manifest, that *we*, in reproving them, are governed more by a sense of duty to God, and a regard to their salvation, than by a love of satire in ourselves.

Should the blasphemies of Atheism, or the vapid arguments of Deism, be in circulation among our flocks, our Master commands us to put on the whole armor of God, and fight the good fight of faith. Like David, we are to go forth to *slay both the Lion and the Bear;* but, like him, we also are to give all the glory to God; who will never fail to save those who put their trust in him.

In short, we bear such a manifold relation to the souls committed to our charge, that, to be unmindful of the dictates of prudence and wisdom, in the discharge of our several duties resulting from those relations, would involve the highest crime. We are ambassadors of God to themward, and *they* are the "people ready," by nature, "to perish," to be saved by our ministration. We are their teachers; and they our scholars, seeking the saving knowledge of the gospel at our mouth. We are their shepherds; and *they* our flocks, looking to us for spiritual food and protection. Who then is sufficient for these things? What prudence, what wisdom, is required of us, in the duties hence resulting?

But a Clergyman's prudence, or wisdom, does not end with his duty to his particular parish; it extends unto the Church at large.

An important duty, by our Canons, devolves upon every parish minister, and especially on such as are members of the Standing Committee, in recommending Candidates for *Holy Orders;* and few things deserve more prudence than this. I have now been in the ministry twenty-two years; and most of the disturbances which have arisen in consequence of admitting improper characters to orders, might have been prevented, had those clergymen who recommended them, exercised that prudence of which we are now speaking; for, bad Clergymen are generally found to have been bad from the beginning. O, what a weight of sorrow must hang on the mind of a conscientious minister for having been imprudently the means of introducing to the sanctuary of God a wicked and unsanctified man! What agony must pierce his breast, when he sees the wolf, which *he* had been the means of admitting into the fold, tearing the lambs and scattering the sheep upon the mountains! Be prudent, therefore, in this particular, that you may avoid such pangs as these.

Again: prudence, or wisdom, should be exercised by every Clergyman, in relation to the Church at large, by avoiding everything that may look like *party* or *party names*. Against the sin of SCHISM, we supplicate the Divine grace in our prayers. May we, therefore,—may the Apostolic Church in this, our dear country, never admit this deadly sin in this shape. *Names*, we know, are innocent things; but if they stir up feuds, and produce rancor, they change their nature, and become sinful.

The grand Enemy of the Church never did much harm in his own proper character. To effect his designs, he changes his native dress, and assumes that of an angel of light. Shall we, therefore, be ignorant of his devices? And shall we, when knowing his devices, become a prey to them? May God, in his mercy to the Church of America, forbid it! May it always be a governing principle of our lives to preserve *Charity*, the very bond of perfectness, that which holds the Church, the body of Christ, together, by love to God and man, by unity of design and harmony of effort.

This leads us to the third general head of our discourse, which was to show, that an undeviating, exemplary holiness of heart and life is absolutely necessary to form that sufficiency mentioned in the text.

Every holy man is not, *therefore*, a minister of Christ; but every minister of Christ must be a holy man, or he is a wolf in sheep's clothing; the worst of traitors to his master, and the basest of hypocrites.

By a holy man I mean a good man; good at heart, and good in his life and dealings with mankind: upright and just, faithful to his word and promise, honest, honorable, and candid; above the mean arts and low maxims of policy by which the world are governed, obliging to his friends, forgiving to his enemies, and merciful to the poor and needy: submissive to his superiors in Church and State, and all this from the best of motives, from a principle of faith, which worketh by love, love to God and man, love which leadeth him to his prayers, prayers in public and in private; and, when there, makes his devotions arise to God as the morning and evening incense; love, which manifests the grace of God shed abroad in his heart, constituting him a new man, formed and fashioned after the pattern of his heavenly Master, in dealing justly, loving mercy, and walking humbly. This is that *good man*, whom we call a *holy man;* and if, without this holiness, the Scriptures affirm *no man can see the Lord* above, how should he who is deficient therein, be permitted to serve at God's altar here below? There is, to every pious mind, something so disgustingly incongruous in a bad minister, that all other qualifications are, in him, as nothing. Suppose him to speak with the tongue of men and angels, to possess all knowledge, and have prudence to set off his gifts to the best advantage, and, at the same time, known to be a bad man, to be deficient in holiness of heart and life, what will all his eloquence and learning avail to the conversion of souls to God, or to the edification of his Church? They will be as sounding brass and a tinkling cymbal. What will his prudence avail, in recommending the cause of Religion? It will be justly regarded as the contemptible arts and manœuverings of a hypocrite, to accomplish, under the veil of a sanctimonious exterior, some base and sinister purpose.

It is, then, an exemplary and undeviating holiness of heart and life, that is to be the crown and perfection of a minister's sufficiency. Without this, all is as a dead body, a putrid carcass, offensive to God and man.

In common with the rest of mankind, the minister of Christ is concerned to be a good and holy man, for his *own sake*, i. e. to save his own soul. He, as well as they, by living an unholy life, must, at the last judgment, be doomed to everlasting punishments, where the worm dieth not, and the fire is not quenched. Besides this, he has the additional motive to be a good man, for the sake of others; for the sake of the souls whom he may be the instrument of introducing to the kingdom of Heaven. If he fail in this, the express design of his profession, and that, through the effect of his bad example, what a weight of guilt must hang upon his head! How deep will it sink his conscious soul in misery, when, to the just Judge of men and angels, he giveth in his account, it then be seen, that those whom he was sent to save, were lost, thro' the influence of his unholy conversation! With this view of the subject, how dangerous a profession is that of a clergyman; and how detestable a character is that of a *bad one!* To link his soul to the souls of thousands, and then betray both himself and them to the Enemy; and together sink into eternal flames!

My Brethren, the words of our *ordination service* are so appropriate to this part of our subject, that it would be criminal in me, in closing it, to omit them. "Have always, therefore, in remembrance, how great a treasure is committed to your charge. For they are the Sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom ye serve, is his spouse and body. And if it shall happen that the same Church, or any member thereof, take any hurt or hinderance by reason of your negligence, you

know the greatness of the fault, and also the horrible punishment that will ensue."

This is the language of our pious Church, to all her ministers: and what shall we say—what shall we do—after such awful considerations, and such awakening exhortations as these? Where shall we find our sufficiency for these things? Where, but at the footstool of our all-powerful, meritorious, and gracious Saviour? *There*, bewailing our sins and acknowledging our weakness, let us implore his forgiveness and heavenly strength. *There* let us weep tears of blood, if it were possible, that the blood of souls, the guilt of dooming them to eternal misery, cleave not to our priestly garments. *There*, and *thence* alone, let us seek for that assemblage of pious, zealous, and effectual graces, which can arm us for the important warfare, into which we have enlisted. And then, with Jesus for our Leader, and the aid of his spirit for our comfort, we shall be sufficient, in and through the day of trial, and, finally crowned with eternal life.

My discourse to my Brethren, the Clergy, is finished; I have now a few words to say to the Laity.

In listening to what has been said to the Clergy, *you*, my Brethren of the Laity, must have perceived its amazing importance. Ask, then, yourselves, from whence this importance arises? Does it not arise, principally, from the value of your own souls? And are you not concerned in *their* salvation? Will all the efforts of the Clergy be of any avail, without your coöperation? Like the hands in the natural body, they are the ministers to give you the food of eternal life; but if you will not receive it, when offered, who is answerable, if the members perish? Like the knees, they are at the altar, to bow and pray for you; but if you will not bring gifts to *support God's church*; above all, the offerings of broken spirits and contrite hearts, what can they do, but save their own souls alive, in the day of visitation?

I have mentioned the support of God's church. I know, as well as you can know—I feel, perhaps, more deeply than you do feel—how delicate it is to speak of the *temporal* support which you are bound to give to the ministers of Christ; of whom, however unworthy, I am one. But, delicate as it is, I am constrained, both by the duties of my station, and the necessities of the case, to do it. Bear it in mind, however, that I do it not for your consideration alone, who hear me, but for that of all who may become acquainted with what is now said.

I say, therefore, and I say it because I am bound to declare the truth as it is in Jesus, that all who hope to be saved by the Gospel, must help to maintain that Gospel. If God has seen fit to establish a Church and constitute its officers, those who receive the benefits thereof must help to maintain *it* and *them*, or they must be content to have no part nor lot in this matter. Under the Mosaic dispensation, God made ample provision for the support of his Church, and under the Gospel dispensation, the nature of the thing remaining the same, the duties required from his people, though the mode of rendering them may be more discretionary, are the same. "Do ye not know," saith the Apostle to the Corinthian Christians, "Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so, the Lord ordained, that they which preach the Gospel should live of the Gospel." This point, then, is clear beyond all dispute; and if it be stated to you under circumstances which admit no possibility of any sinister and selfish motive, it ought to be urged with a manly ardor, becoming its importance. That these are the circumstances of the person now addressing you, is known unto you all. Having, through the long course of twenty-two years' ministry, procured more than one-half of his subsistence and that of his family, from the arduous employment of educating youth, having left situations much more lucrative than his present one, and come among you, under the aid of no *charitable* institution; and when here, with his own hands having ministered and still ministering to his own necessities; if he cannot urge this with a becoming freedom, for the benefit of God's Church, for the love of his dear Brethren in the ministry, and for the good of souls, it is hard to say who can.

Time there was, when the ministers of Christ were maintained by the gifts and offerings at the Christian altar; when Churches were richly endowed, and institutions of learning were founded, by the pious oblations at the altar of Christ, and from these holy fountains have issued nearly all the streams of religious and moral science, which now fertilize the Christian world. These sources, as respects this country, are dried up; and not only institutions of learning, but the Clergy themselves are dependent on the personal and immediate munificence of each individual Christian. What will be the result, time will show. If the Laity had reason to complain that the Clergy made a bad use of their privileges, let them now show that *they* fall not into like error themselves. God is as much the *proprietor* of the wealth of the world, when in the hands of the Laity, as when in those of the Clergy. In both cases, the possessors are but STEWARDS; the use

of that wealth, for the purposes of virtue and religion, God will require of both. Think not, however, my Brethren of the Laity, that in urging this subject, we sink our characters of *ambassadors of God to youward* into that of *beggars;* for we have feelings as well as you on this delicate subject. We preach not the Gospel of the blessed Jesus unto you for filthy lucre's sake. As our chief motive, "we seek *you,* not *yours.*" Every faithful minister of Christ is bound to say with the Apostle—"Necessity is laid upon me,—yea, woe is unto me if I preach not the Gospel." And, in doing this, he seeketh the *flock,* not the *fleece.* But does this preclude the propriety of his addressing you as did also the Apostle the Corinthian Christians on this selfsame subject? "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Let those who would attribute worldly motives to the clergy, give themselves but a moment's reflection, and they will see reason to blush at their uncharitable censure: For, there is not a Clergyman among us, worthy to be such, as respects talents, but could procure much more ample means of support, in any other calling. What, then, can be the reason of their entering and continuing in this laborious profession? No other answer can be given to this question, but this one: They have thought and still think it their *duty* to sustain this character. Humble as it is, in the eyes of a wicked world, and neglected as it often is, by the rich and proud; how suresoever they may be of poverty themselves; and to whatever distresses they may subject their families; they have entered, and still continue in the ministry of the gospel, because they believed, and still believe that gospel; because they trust they are called to preach it to others; and because, if they should neglect so to do, the divine displeasure would rest upon them. To attribute bad motives to such men, and under such circumstances as these, is not only an offence against the dictates of *charity,* but those of common sense.

But after all, there is another way of giving support to the ministers of Christ, more noble, more effectual in itself, and more dear to them, than the offering of all your treasure. And what may this be? It is that of giving your hearts to God, and your lives to his service. This will be more than meat and drink to them; this will cheer and animate their hearts, in the gloomiest hours of worldly depression; this will sustain them in all their labors, and comfort them in all their sorrows. Yes, my beloved Brethren of the Laity, I may boldly say that I speak the united voice of all worthy Clergymen, when I repeat to you, that it is not *yours,* but *you,* they seek.

Offer unto God but a broken spirit, and a contrite heart; know and feel the power of religion on your souls, and practice its holy precepts in your lives; and your worldly substance shall not be so much as named to you. A stable for the birth place of our children, and a manger for their cradle, are no worse than our adored Lord was treated withal; and why should his ministers complain? Clothe us with "sheep skins and goat skins;" let us wander among you, having not where to lay our heads, but on the cold ground; with the wild wood and the canopy of Heaven for our covering; let our drink be water, and our only food the coarsest bread; let us but see *you* and *your children seek first the kingdom of Heaven, and its righteousness,* and all other things, in respect of ourselves, shall be as nothing: a crown of glory, laid up for us in the eternal world, will outweigh them all.

My discourse to the Clergy and Laity, is now finished. It remains to give a statement of my official duties, since we last met in Convention, with some reflections on the state of the Diocese.

Before commencing an account of my episcopal duties, I will give a brief statement of the parishes which are more immediately under my charge.

These are those of *Worthington, Columbus, Delaware* and *Berkshire:* in superintending and ministering to which, I employ all my time, except that which is devoted to diocesan duties; the duties, which I owe to the school, committed to my care, as president of Worthington College; and the duties, which I owe to my family. The number of communicants, who usually attend at the altar, in Worthington, has increased to upwards of ninety, and the deportment of the congregation is rubrical and devout, in no common degree. The baptisms have been numerous. The other three parishes, which, of necessity, can have but a small portion of my time, have, nevertheless, increased in numbers, respectability, and prospects of permanency. The number of communicants in each, is about twelve. The observation will apply to all, when I say, that, although, by reason of the peculiar embarrassments of the times, they have been so depressed in their pecuniary concerns as to afford me but a partial support, yet their kindness and good will towards me have been unvaried: and the same is now acknowledged, with gratitude.

On the 6th day of June, 1819, I administered the Holy rite of Confirmation, in Worthington, to seventy-nine persons: and soon after took my journey to the South.

At Circleville, I held divine service; and at Chillicothe spent the Sunday.

Having passed on to Portsmouth, at the junction of the Scioto with the Ohio river, I organized a parish, and confirmed six persons. The Sacrament of the Lord's Supper was administered to twelve persons, and a number, both adults and infants, were baptized.

At Chillicothe, on my return, I held divine service several times; and on the 26th of June, I administered Confirmation to fourteen persons. Most deeply is it regretted that the respectable parish in this city have not, hitherto, been successful in their endeavors to obtain a Clergyman. *Lay reading*, though it may serve for a time to cherish the flame of piety, and preserve a taste for the beauty of our primitive service, yet, if it be relied on for a *permanency*, or be conducted by persons who, however excellent in other respects, are not dedicated to the service of the Church, nor can be supposed thoroughly acquainted with her Rubrics, Canons, and established usages; a habit of coldness ensues, in regard to the Sacraments and Apostolic Ordinances, much to be lamented.

Taking Zanesville in my way home, I spent the Sunday with the Rev. Mr. Morse, and with him attended divine service on the 4th day of July.

I performed duties, in my Episcopal character, at Delaware and Berkshire. In the former, on the 18th of August, I confirmed seventeen, and in the latter, on the 5th of September, thirteen persons.

In Columbus, on the 12th of September, I confirmed ten persons; and soon after this, took my journey to the north and west part of the state.

It would be tiresome to you, and perhaps ostentatious in myself, were I to go into the particulars of this tour; a tour of more than five hundred miles, before I again visited the place of my residence. It was undertaken, with no prospects of earthly reward; but, to do my *duty*, and perform the service of our heavenly Master. The consciousness of this truth, supported me through all my fatigues; made trivial the frowns and scoffs of the proud; heightened the greetings of my friends; made my hours, by day, glide sweetly on; and filled my night dreams with pleasant images.

I took my course towards the Rocky River; which I reached in safety. After having visited and performed divine service, at Columbia, I administered the Holy Sacrament to a number, and confirmed ten persons at Liverpool: this took place on the 25th of September.

The same day, at evening, I performed divine service at Medina county seat; and the next, being Sunday, I rode to the dwelling place of the Rev. Mr. Searle. Although, both himself, and Mrs. Searle, were in ill health, (a circumstance which precluded him from attending me that part of my tour,) yet he was able to attend the Sacrament. He also presented for confirmation nine persons. This was on Sunday, the 26th of September last.

At Cleveland, on the 27th, I performed divine service; and, the next day, Tuesday, 28th, I confirmed ten, and administered the Holy Communion to several persons.

I was at Ashtabula on Wednesday night; visited a number of families; and performed divine service on Thursday, and on Friday, the first of October, administered the rite of Confirmation to eight persons.

Wine, for the Holy Communion, being not to be had, that Sacrament was omitted. The same day, I rode to the township of Rome; on Saturday, reached Windsor; and in the afternoon, performed divine service. The day following, Sunday, the 3d of October, thirty-four persons were confirmed; and the Holy Sacrament of the Lord's Supper was well attended. On my way to Canfield, I performed divine service in Warren and Boardman. In Canfield, on the evening of the 6th of October, I also performed divine service; and on the 7th, administered the Sacrament of the Lord's Supper, and confirmed sixteen.

In the evening of the same day, divine service was again attended, in the same place. During the two following days, I rode to Steubenville; and on Sunday, the 10th of October, I held morning and evening service in that place.

Being joined by the Rev. Mr. Morse, at Cadiz, and in the evening, attending divine worship with him at that village; we came together, the next day, to Zanesville; where, on Thursday, I performed the public services of the Church; and, the two following days, I arrived at my dwelling, in this place.

I have put the events of my northern tour together, not that they were destitute of interesting matter for many observations; but, that I might not, unnecessarily, fatigue you, who have so patiently listened to me, in the discharge of my duty, thus far. I could tell you of the hospitality and kindness shown to me in every place: I could tell you how firmly many are attached to primitive truth, as it is set forth in our Church; and how ardently others are seeking after it. But, of all these, I forbear. The effect of the whole, on my mind, has been cheering; and prompteth the oblation of my grateful heart, to the Great Head of the Church, who hath not left us comfortless. Yet, I cannot repress my deep

regrets at seeing such a dearth of Clergymen, when there are so many to feed. "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into the harvest."

In the latter part of October last, I visited Cincinnati, and tarried there two Sundays. During which period, the services of our Church, by the assistance of the Rev. Mr. Johnston, were performed as often as practicable. Every kindness was shown me, which a grateful heart could name. I pray the Lord to bless them, and to stir up their hearts, and awaken them to do his service. Bless him, O God! bless thy servant, who ministers among them. Make thy word, by his mouth, powerful; that the harvest of his labors may be abundant. On the 31st of October, eight persons were confirmed. The Communion was administered at the same time: the congregation was large, and their deportment solemn and devout.

While at Cincinnati, I visited a neighborhood on the banks of the Little Miami; and performed service at the house of Col. Biggs. On my way to and from Cincinnati, I performed divine service several times at Dayton; where they have since taken measures to become a parish, and a legal body corporate. It seems, though young, a society of much promise.

The Rev. Joseph Doddridge, who resides on the Virginia side of the Ohio, still continues kindly to extend his pious labors to this State. I have thought fit, therefore, at his request, and that of my council of advice, to give him letters missionary, to entitle him, according to our Diocesan Constitution, to a seat in our Convention.

The Rev. Thomas Osborne, Presbyter, is appointed Professor in the College at Cincinnati. His letters dimissory, from the Rt. Rev. Bishop Bowen, of South Carolina, assure me of his regular standing in the Church, and of his ability, under God, to do much good.

I have admitted Philander Chase, Junr. as a candidate for Holy Orders, on letters dimissory, accompanied with certificates of his good character, from the Rt. Rev. Bishop Griswold, of the Eastern Diocese.

I have deferred to mention another event, which took place since we last met, because of its solemn nature and most afflicting sequel.

On the 6th day of June, 1819, the Sunday following the adjournment of this Convention, I admitted to the Holy Order of Deacons the Rev. Benjamin Birge, of Lexington, Kentucky. We have lately received the painful intelligence of his decease.

Had he been a member of this Diocese, it were proper, in this place, for the benefit of religion, to mention his pious example, and drop a tear over his untimely grave. As it is, we cannot refrain from giving vent to our feelings in a few words. From his recommendations to the ecclesiastical authority of this Diocese, as well as from the universal report of his amiable and pious manners, joined to his respectable examination on the subjects of theology, and his correct deportment while among us, we had reason to esteem and love him. The church at large, and especially that portion of our primitive Zion this side the mountains, had good cause to rejoice, in the mild influence which his example and correct principles would shed o'er her prospects. The morn of his life was clear, and the sky serene; and we did hope to see its meridian splendid, and full of good fruits: but the shades of night, the night of the grave, have intervened; he is taken from our view and sleeps with his fathers. Fond memory, however, does not so soon leave him; we mark his youthful footsteps; recall to our minds his words; and linger on the places where he gave evidence of a renewed heart and Christian zeal. From all these, we learn our present loss and his gain: that while we mourn, he rejoices: and that, though our infant Church in the West feels the loss of this excellent young man, yet we have sufficient proof of his present blessedness, to make us dry our tears, and stifle every wish that he had continued longer among us. Besides this, our faith lays our resignation on the broad principle of the infinite wisdom and goodness of God; that, though "his way is in the waters and his footsteps are not known," yet, whatever he doeth is just, right, and good; and, if improved aright, all his dispensations shall turn out for the good of those who love and obey him.

The Convention adjourned till four o'clock.

[WEDNESDAY, 4 O'CLOCK, P. M.]

The Convention assembled, agreeably to adjournment.

The Rev. Samuel Johnston, was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the rules observed by this house, at their last Convention, be now adopted.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals:

The following is an extract from the Report of the Rev. Joseph Doddridge, M.D., Missionary, to the Bishop:—

Since the Convention, held at this place, two years past, I have regularly attended the congregations of St. Thomas', in St. Clairsville, and St. James', in Jefferson county, until last fall: the congregation of St. Peter's, at Morristown, and that of Seneca, in Monroe county, occasionally. Considering the small amount of clerical services which these places receive, the good work appears to be going on well.

The Parish of St. James' Church, Cross Creek, is, for this country, numerous. The communicants are about fifty.

It is with great regret, I announce the necessity of lessening the extent of my clerical labors. Age is fast approaching, and I am not wealthy. It is my duty to provide something for my family, and I am sorry to say that, in the present state of our affairs, this duty cannot be discharged by the means of the emoluments of the ministry. I shall, however, do all I can, for the interest of our spiritual Zion, while, at the same time, I place my principal reliance on my Medical profession, as means of support for myself and family.

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College, reports to the Bishop as follows:—

Since my arrival in Cincinnati, from the Diocese of South Carolina, in December last, I have preached eighteen times, in different parts of the State; viz: in Cincinnati six times, for the Rev. Mr. Johnston, whilst engaged on a missionary tour, through the adjacent parishes; in Dayton three times; in Xenia once; in Round Bottom once; at Walnut Hills once; and at Hamilton six times. I would beg leave to observe, that the distance of some of the above places from the City, is such as will render it impossible for me to visit them often, in the winter; nor yet as frequently as I could wish, in the summer season; especially, when it is considered, that, in the performance of my professional duties, my attendance is required in the College chapel, every second Sabbath. In Hamilton, however, I have made an engagement to officiate one Sunday in the month, as long as circumstances will admit.

As to the prospects of our Church within the limits described, and the progress of Christian zeal in the maintenance of true Christian principles, what I could say is more fully and satisfactorily given in the report of the Rev. Mr. Johnston, whose opportunities and means of observation have been more extensive than mine.

The calling of the laborer, in the cultivation of the spiritual vineyard of our blessed Saviour, should be diligent and persevering; whether the same be to plant, or to water, the increase must be of God alone, who will bless, in his own appointed time, the means he has instituted for accomplishing his own purposes. And we humbly trust, that he will, of his infinite mercy, command his blessing to descend, as the refreshing dew of heaven, to cherish and adorn the tender vine, which his own right hand hath planted in this western region.

The Rev. Samuel Johnston reports to the Bishop as follows:—

The state of the congregation, under my Parochial cure, is nearly the same as given in a former report. It gradually increases in numbers, and, we trust, in piety. We hope the divine blessing will eventually smile on the means of grace that are used for the increase of spiritual knowledge and practical holiness. I observe an increasing attachment to the doctrines, worship and government of our Apostolic Church.

Could we see more zeal in the cause of Christian truth, more engagedness in the concerns of eternity, increasing the number of the professors of religion, it would give cause of gratitude to God, and be a happy era to our infant Zion.

The congregation last fall were gratified by witnessing the solemnities of the holy rite of Confirmation. The effects of this ordinance were useful, and must leave lasting impressions on all serious persons, especially the young.

The number of communicants has increased some, within the last year; but not so much as might reasonably be expected.

It is with pleasure that I notice many of our people observe the festivals and fasts of the Church. They never can be celebrated, without the most salutary effects of reverence towards God for his wonderful dispensations, and humility under a sense of our unworthiness.

The Sunday School, under the instruction of some young gentlemen and ladies of the Parish, is in the highest state of prosperity and affords sufficient cause of gratitude to God, that their voluntary labors are so abundantly crowned with success. The prayers, the catechisms, the scriptural lessons and pious counsels, that their tender pupils learn, are of so useful and important a nature, that incalculable blessings must flow to the Church, and to the community at large. One hundred and fifty interesting children are punctual in their attendance at Church, are faithful to their tasks, and unite in solemn worship to the God of their fathers.

Families, 75; marriage, 1; baptisms—adults, 2; infants, 16—18; communicants —last year, 20; removals, 6; additions, 21; present number, 35.

I have performed, as often as has been in my power, third services, on Sundays; and weekly lectures, in the towns in this vicinity.

In the State of Kentucky, services have been held in Newport, at Petersburg, and at the United States Arsenal.

In Indiana, I have preached twice at Lawrenceburgh; where, in time, I trust a parish may be formed.

In Chillicothe, services were performed one Sunday.

In the Miami country, I have performed divine service at Elizabethtown once; at the North Bend once; one Sunday at Milford; Millcreek township once; Franklin once; one Sunday at Newtown.

Hamilton I have visited three times, and preached to an attentive and serious congregation. There are several regular Episcopal families in the place, and the Church must ultimately be established.

Lebanon I have visited four times, and performed the worship of our Church. They only want the occasional services of a clergyman, to have a promising congregation. The Presbyterians and Methodists were very kind in allowing us the use of their houses of worship.

Xenia has been visited once; and some Episcopalians were found, who would be happy to see the Church planted among them.

Dayton I have visited twice, and was treated with much urbanity and hospitality. The Church here is respectable, and established on a firm footing. Its members manifest a zeal that would do credit to our older and more populous congregations. Seldom can there be discovered a more correct knowledge of the Church, or a more inquisitive disposition to be acquainted with its principles. There are some individuals in it who are zealously affected in a good cause, and spare no pains that the Church shall rise in the splendor of her primitive services, and command the admiration of Christians.

Springfield was visited, on my way to the Convention; and more Episcopalians were found in it than is usual in towns of its size. I preached to them four times, baptized one child, and articles for a parish association were drawn up and signed.

At Urbana public worship was attended twice, and two children were baptized.

Could a clergyman be settled in the Miami country, making Dayton a central point, he would have a pleasant circuit, and would find no part of the Diocese where, with the divine blessing, he could be more useful.

It is with pleasure that I acknowledge the services of my worthy friend, the Rev. Mr. Osborne, who has officiated for me several times, and is instrumental in building up the Church in the adjacent country.

Could the members of our communion in the Atlantic States realize our destitute situation, missionaries would no longer be wanting, nor funds for their support. We have sanguine hopes that the Philadelphia Missionary Society, which has already done great good, will adopt some plan, with the General Convention, for this all-important object of searching for the poor and wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

While we lament the dearth of clergymen in our own State, we cannot but sympathize with our Episcopal brethren, in their deserted condition, in Indiana, Tennessee, Illinois, and Mississippi, who are without one clergyman of the church of their fathers. When we consider that all other denominations are zealous in the propagation of their principles, is it not singular that we, who profess to be the purest Church in Christendom, possessing such abundant means, should be so far deficient in the important duty of sending missionaries where they are so

much wanted? May the zeal, now enkindling in the hearts of our brethren in the eastern States, extend its animating and comfortable influence to the disconsolate members of our Church scattered abroad in this western world, as sheep having no shepherd.

The Rev. Intrepid Morse reports to the Bishop as follows:

During the year past, and since the last Convention, his services have been chiefly devoted to the parish of St. James, Zanesville, and St. Paul's, Steubenville: in the former, he has officiated one-half of the time, and in the latter, about one-fourth. In each of these parishes there has been an accession to the number of communicants at the altar; and, it is hoped, an increase of piety as well as of numbers. At Zanesville there are now thirty-six communicants, and at Steubenville twenty.

Both of these congregations, considering their infant state, are well instructed in the doctrines and discipline of the Church; and the services are performed with apparent zeal, propriety, and devotion. The distance between them is so great (nearly one hundred miles) as to prevent the ministrations of a clergyman alternately, except at considerable intervals; but public worship, according to the liturgy, is regularly performed at Zanesville, by a lay reader; and it is contemplated to introduce the like practice at Steubenville, so soon as circumstances will admit, and render it expedient. The importance of such a regulation must be obvious. While our congregations are distant and small, and the services of a clergyman necessarily divided among many, under the blessing of God nothing can have a better effect towards removing prejudice, making others acquainted with the forms of the liturgy, and nourishing our own members in the ways of piety and godliness, than frequently assembling together for public worship, and, unitedly, offering up the prayers and praises of the Church with becoming fervor, spirit, and devotion.

In addition to the services already mentioned, Mr. Morse passed five Sundays at Pittsburgh, Pennsylvania, in exchange with the Rev. Mr. Richmond; also, one in Wheeling, Virginia; three in St. Clairsville; one in Morristown; one in Seneca parish; one in St. James' Church, Cross Creek; and two at Chillicothe.

In all these places the ministration of Episcopal clergymen is earnestly desired; and could it be obtained oftener, much good might result, as the consequence of their labors. But, in order to produce any durable impression, it is advisable that a minister reside constantly among them. The parishes in Wheeling, St. Clairsville, and Morristown, would form a cure convenient in point of contiguity. They have the ability and the desire to support a clergyman of the Church, who should reside among them, and officiate alternately in each; but hitherto none could be procured. It is hoped, however, they will not long remain destitute.

Mr. Morse has occasionally performed divine service and preached, on week days, in the following places, viz: Zanesville, Steubenville, and Pittsburgh; St. John's, Brooke county; Wellsburgh and Wheeling, Virginia; St. James', Smithfield; Cadiz, St. Clairsville, Morristown, Barnesville, Seneca, Centre, Malaga, Somerset, (Monroe county,) Little Beaver, Cambridge, Coshocton, Granville, Somerset, Lancaster, Circleville, and Portsmouth. He has also generally catechized the children on Sundays; has baptized sixty children and three adults, and attended five funerals.

Before concluding this report, he would beg leave to call the attention of the members of this Convention to the destitute situation of the Episcopalians in Monroe county.

Scattered abroad, as sheep having no shepherd, their situation, in regard to religious privileges, is destitute almost beyond example. They were sought out and visited by the Bishop, and by the Rev. Doct. Doddridge, in the first instance; and since then, have been visited twice by Mr. Morse, as alluded to in the former part of this report. He spent between one and two weeks in those new settlements, held divine service daily, in the cabins, or, when the assembly was large, in the woods; and baptized upwards of thirty children and adults. "*When can you come again?*" is the anxious request, heard from many lips, on parting with that people. From the best information which could be obtained, there are nearly one hundred families of Episcopalians in that quarter, who have no opportunity of regularly attending the public worship of their own or of any other denomination. It is a fact, worthy perhaps to be recorded in this report, that an individual, resident there, repeatedly traveled to St. Clairsville, a distance of thirty miles, in order to attend the worship of the Church. They intend shortly to erect a Church on Little Beaver creek, and it is their earnest desire to obtain the services of a clergyman, at least for a part of the time; that by the blessing of God, the scattered members of Christ's flock may be gathered together into one Fold, under one Shepherd. The fields are already white unto the harvest, but

the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers.

Rev. Mr. Searle reports to the Bishop as follows:—

During my long and distressing sickness last summer and autumn, the parishes in which I officiated suffered in the absence of regular services. But from the early part of December last, by the good Providence of God, I have been able to perform divine services every Sunday, until the 21st instant; have been constantly in the congregations; have held public and family lectures more or less every week; and have with great pleasure witnessed a remarkably growing attachment to the doctrines and duties of salvation by Jesus Christ, and to the inimitable Liturgy of our Church.

The members of St. Paul's Church, Medina, are gradually increasing in their numbers, in their pious correctness and attention to the offices of the Church; also, to the duties of public devotion. The same may be said of St. James' Church, Boardman, and of Christ Church, Windsor. Enlightened zeal for the primitive usages of Christianity, as retained inviolate in our communion, is in St. Peter's Church, Ashtabula, very considerable. Its numbers also are increased.

Most of the efficient members of Trinity Church, Cleveland, being residents in the township and very flourishing village of Brooklyn, on the west side of the Cuyahoga River, and directly opposite the village of Cleveland; the parish was induced, at the last regular Easter meeting, to vote its permanent location and public services in Brooklyn. In consequence of this resolution, the word *Cleveland*, will in future, be omitted in the records of that parish. Their number is small; but the members are respectable, and they now have the services of the Church regularly performed every Sunday. The parish of St. John's Church, Liverpool, is now in a more prosperous condition than at any period since its organization.

In most of these parishes, Sunday schools were commenced last summer, a little before I was taken sick, under the care of respectable persons, of both sexes. These schools are to be continued this summer. Our congregations are generally increasing, and the sober attention given to the services of the Church, together with the constantly increasing number of Prayer Books used in the congregations, are deemed evidences of present candid investigation, and pledges of future good.

Some deaths have occurred among the very pious and useful members of our communion, the last year, but the present aggregate number of communicants in these parishes is about one hundred and twenty. Since the last Convention, I have baptized in these several congregations, seven adults, and forty-three children.

The present very extraordinary state of things respecting pecuniary concerns, have induced a partial suspension in the operations of the "Female Tract" and the "Bible and Prayer Book" Societies, some time since established. The important objects, however, which these societies had in view, are by no means relinquished.

Deprived as I am of the privilege of being at the Convention now assembled, I submit to the will of God. And if it please him to continue my life and labors, hope to meet you hereafter. My life and labors are devoted to the cause of our blessed Redeemer. If it is his pleasure to remove me, I hope for salvation through his all meritorious blood.

Resolved, That the Rev. Intrepid Morse, Col. Gardiner, and Bezaleel Wells, Esq., be a committee to wait on the Right Rev. Philander Chase, and express the thanks of this house for the sermon delivered this day, and request a copy of the same for publication with the Journals.

Resolved, That as the Right Rev. Bishop of the Diocese, during the recess of the Convention, has appointed the Rev. Joseph Doddridge as a missionary in this State, the said appointment meets the approbation of this Convention, and that he is entitled to a seat in the same.

Resolved, That Mr. Philander Chase, Jr., Professor in the Worthington College, and a candidate for Holy Orders, be admitted to an honorary seat in this Convention, during its present session.

The Trustees of the Bishop's Fund made the following Report, which was read and accepted:—

That finding themselves without legal capacity to acquire and transmit prop-

erty to answer the purposes of their appointment; and in pursuance of the instructions of the Convention, at their last annual meeting, they applied by petition to the General Assembly of the State of Ohio, for an act of incorporation, for the sole purpose of acquiring to themselves and successors that capacity. The petition was acted upon, and a bill reported to the Senate, responsive to its prayer; and the same was finally postponed to the next session of the General Assembly.

The Trustees have not thought it advisable, pending their legal incapacity aforesaid, to take other measures towards creating or perpetuating a Bishop's fund in the Diocese of Ohio; which is respectfully submitted.

BENJAMIN GARDINER,
JOHN MATTHEWS,
JOHN C. WRIGHT,
} *Trustees.*

Adjourned for divine service. Prayers were read by the Rev. Samuel Johnston, and a sermon delivered by the Rev. Joseph Doddridge.

THURSDAY MORNING, 9 O'CLOCK.

The Convention assembled. The Rev. Thomas A. Osborne performed divine service.

Mr. Ebenezer A. Warner, from St. Paul's Church, Medina, and Walter Thrall, from St. Philip's Church, Circleville, presented certificates of their election as Lay Delegates, and took their seats.

Resolved, That Mr. Carlos V. J. Hickcox, from Trinity Church, Cleveland, be admitted to an honorary seat in this Convention.

Resolved, That the Convention now proceed to elect three Clergymen and two Laymen, as the Standing Committee for the ensuing year.

Whereupon, the following persons were elected:

Clergy—The Rev's Samuel Johnston, Intrepid Morse, and Thomas A. Osborne.

Laity—Benjamin Gardiner and Chester Griswold.

Adjourned till four o'clock, p. m.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled, agreeably to adjournment.

Mr. Joseph Prince, a Lay Delegate from Grace Church, Berkshire, presented a certificate of his election to represent said Church in this Convention, which was read, approved, and he took his seat.

Resolved, By a majority of two-thirds of the Convention present: That the following article be proposed as a substitute for the 6th article of the present Constitution:

"The Standing Committee of this Diocese shall be chosen in Convention annually; and shall consist of such equal number of Presbyters and Laymen, as the Convention in session shall deem sufficient, and hold their offices until their successors are elected. Any three of said committee, one of whom at least shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop; at all other meetings of the committee, a majority of the whole members shall be a quorum to transact business."

Resolved, That it shall hereafter be the duty of the Clergy and Laity to report from time to time to the Bishop, any Clergyman, who may have removed, or who shall remove into this Diocese. And also of any disorderly or improper conduct of such Clergyman.

The following Lay Delegates obtained leave of absence during the remainder of the session, viz: Messrs. J. Matthews, Munger, and Jamison.

Adjourned for divine service. When the Rev. Intrepid Morse read prayers, and the Rev. Thomas A. Osborne delivered a sermon.

FRIDAY MORNING, 9 O'CLOCK.

The Convention assembled.

The Rev. Joseph Doddridge performed divine service.

Resolved, That it be recommended to the Standing Committee to digest, and report to the next Convention, the form and mode of proceeding, in the trial of Clergymen in this Diocese

Resolved, That the mode and manner of proceeding, prescribed in the 2d Canon of the Protestant Episcopal Church in the Diocese of New York, for the trial of Clergymen, passed in the year 1802, be the rule of proceeding in this Diocese, until the next meeting of the Convention; *Provided*, That instead of the number of eight Presbyters, to be nominated by the Bishop, as in that Canon, the number to be nominated shall be four, and in like manner the number to be chosen by the party accused or appointed by the Bishop, shall be three, instead of five.

Voted, That the President and Secretary receive the thanks of the house for their services during the sitting of the Convention.

It was moved and carried that this Convention rise.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

Note by the Editor.

On Sunday, the 11th inst. at Worthington, Mr. PHILANDER CHASE, Jr., Professor in the Worthington College, was admitted to the Holy Order of Deacons, by the Right Rev. Bishop Chase. The Rev. Samuel Johnston performed divine service, and the Rev. Intrepid Morse delivered an appropriate discourse, from Luke x. 2.

The holy rite of Confirmation, was also administered to eight persons.

*** The next Annual Convention will be holden at Worthington, on the first Wednesday in June, 1821.

1821.

JOURNAL

OF THE

FOURTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 6TH AND 7TH, A.D. 1821.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, and Rector of St. John's Church, Worthington.

The Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. THOMAS A. OSBORNE, Professor of Languages in the Cincinnati College.

The Rev. PHILANDER CHASE, Jr., Deacon, Professor in the College at Worthington.

LAY DELEGATES.

St. John's Church, Worthington—Chester Griswold, Ezra Griswold, Chauncey Barker.

Trinity Church, Columbus—Benjamin Gardiner.

Grace Church, Berkshire—Aaron Strong.

St. Paul's Church, Chillicothe—Henry Brush.

St. Philip's Church, Circleville—Seth Crocker.

All Saints' Church, Portsmouth—Samuel Gunn.

St. John's Church, Liverpool—Rufus Murray.

St. Peter's Church, Ashtabula—John Hall.

St. James' Church, Zanesville—Moses Morehead.

St. Peter's Church, Morristown—Christopher Ripley.

St. Thomas' Church, St. Clairsville—Charles Hammond.

St. James' Church, Cross Creek—Ozias Burr.

St. Paul's Church, Steubenville—Bezaleel Wells, Daniel L. Collier.

WORTHINGTON, WEDNESDAY, JUNE 6TH, 1821.

THIS being the time and place appointed by the Convention of the Protestant Episcopal Church in the State of Ohio for the

* "Worthington: Printed by Griswold & Spencer, at the office of the Chronicle. 1821."

meeting of the Annual Convention of the same, several of the Clergy and Lay Delegates attended at half-past 10 o'clock, A. M., in the hall of the College edifice.

Morning prayer was celebrated by the Rev. Roger Searle; and after the administration of the Holy Communion, by the Bishop, the following Clergy took their seats:

Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Thomas A. Osborne.
Rev. Philander Chase, jr.,	

The following Lay Delegates presented certificates of their respective appointments, which were read and approved; and they accordingly took their seats in the Convention:

Chester Griswold,	Ezra Griswold,	Chauncey Barker,
Benjamin Gardiner,	Aaron Strong,	Samuel Gunn,
John Hall,	Rufus Murray,	Moses Morehead,
Christopher Ripley,	Charles Hammond,	Ozias Burr.
Bezaleel Wells,	Daniel L. Collier,	

Agreeably to the 45th Canon of the General Convention, providing for an accurate view of the state of the Church from time to time, the Right Rev. Bishop Chase delivered the following Address:

BRETHREN, AND GENTLEMEN OF THE CONVENTION: It is made my duty, by the 45th Canon of our Church, to deliver you an address, stating the affairs of the Diocese in general, as well as my own official acts in particular, since the last meeting of the Convention.

This is required with a view not only to enable you to act more understandingly on the subjects which may come before you, but inasmuch as this address, being inserted on the journals, must be transmitted to the General Convention, it is done to enable the last mentioned body, and, through them, the whole Church throughout the Union, rightly to understand our affairs. In this light, our subject gathers interest. For, if our affairs were duly represented and made known to our opulent sister Churches in the Atlantic States, the Divine Spirit, it is humbly hoped, would dispose their hearts, and animate their zeal, to enable us more effectually to carry on the good work of building up the primitive Church, planted in this western country. They would send us pious, well instructed, and laborious *Missionaries*, by whom our infant parishes, formed in the wilderness with the fondest expectations, would not so soon languish.

On the 11th of June, the Sunday immediately succeeding the meeting of the Convention last year, in this place, Worthington, I administered the apostolic rite of Confirmation to eight persons.

The parishes and members of our communion on the Scioto river and vicinity, from Columbus to its mouth, were the first visited during the last summer. I commenced my journey on Friday, the 14th of July, 1820, as usual, on horseback; being the only mode convenient for visiting our infant settlements. Instead of going directly to Circleville, I passed from Columbus over to a neighborhood on Darby Creek, which I had been frequently solicited to visit. Here I spent Sunday, the 16th, performed divine service morning and evening, and delivered two sermons; the congregation being large and attentive. The same evening I rode twelve miles, to Circleville, and officiated in the court-house, by candle-light. Could a worthy minister of Christ be stationed in the vicinity of these two places for a few years, there is little doubt that, through divine blessing, the result would be highly beneficial.

On Monday, I passed to Chillicothe. During the week, I made a particular visit

to all the families composing the small but very interesting parish of St. Paul's church, in this place. On Wednesday and Friday, divine service was performed, and a sermon preached. On Tuesday, 23d of July, the apostolic rite of Confirmation was administered to eleven persons. Ten were baptized, and seventeen received the blessed sacrament of the body and blood of our Lord. The morning and evening services were performed, and two sermons delivered. That a stated clergyman is not yet procured for this parish, is most deeply to be lamented. *How few, indeed, the laborers in the vineyard of Christ*, when a place, promising so much benefit to his cause as this, cannot procure one!

On Monday I rode to Portsmouth, forty-five miles. Here, from a very few, scarcely more than two or three families at first, the congregation has become comparatively large; and an unusual spirit of inquiry after truth, and fervor of devotion, seem to prevail among them. The evangelical doctrine and duties of Christianity, as set forth by our primitive Church, were the subject of conversations. On Wednesday, 2 o'clock, P. M., divine service was held, and a sermon delivered, at the court-house; the same duty was also performed at early candle-lighting. The congregations were large and attentive.

Wednesday, July 27th, morning service was performed, and Confirmation was administered to seven, and the holy sacrament of the Lord's supper to nine. Three adults and nine children were baptized.

The next day, Thursday, 28th July, I rode back to Piketon, and in the evening performed divine service. A large congregation, though unacquainted with the order of the service, were attentive and devout in their behavior. On the morning of the 29th, in this village, I baptized, in the presence of a small congregation, six children, receiving as sponsor a venerable and pious lady, the only member of our communion in the place. After which, I rode nineteen miles, to Chillicothe; this being the best route to the places I wished to visit on the Muskingum. I spent Sunday, the 30th of July, in Chillicothe. Divine service morning and evening; two sermons; one adult was baptized, and several children.

At Zanesville, on Sunday the 6th of August, I had the pleasure of being assisted in my labors by the Rev. Mr. Morse, by whom prayers were read. By myself, two sermons were delivered, and the holy rite of Confirmation administered to eleven persons. The holy communion was administered to twenty-five persons.

On Monday, after visiting and confirming a person on a sick bed, (since deceased,) I set off, in company with the Rev. Mr. Morse, towards the south and east. We rode together about twelve or fifteen miles, and then separated; he going into Monroe county, to prepare the people for next Sunday's ministrations; and myself towards Marietta, a place which I had never before visited.

In speaking of the affairs of the Church in this place, I feel a difficulty lest the shortness of the time spent in it, and the want of any previous acquaintance, should cause me to err in judgment. The facts are, my visit seemed well received, and myself treated with kindness and hospitality. A considerable number of persons in town and vicinity, of great respectability and worth, expressed themselves sincerely attached to the Church; also their wishes, that they could have the ministrations of a pious clergyman, devoted to his profession. A gentleman, professing himself a clergyman of the Church, Mr. Joseph Willard, resides in this town; but as he had not conformed to the Canons, in making himself known as in regular standing, and had evidently no intention of pursuing the design of his ordination, I signified to the friends of the Church in the place, that his occasional services in the neighborhood would be irregular. I had it not in my power, consistently with my engagements, to spend a Sunday in Marietta. I, however, held divine service, and preached three times on Wednesday, the 8th of August: twice in the meeting-house in Marietta, and once on Point Harmar, opposite the town. On Thursday morning, I administered the apostolic rite of Confirmation to seven persons; and the incipient steps were taken towards forming a parish, by the name of *St. Luke's Church*. Nothing under the divine blessing seemed wanting to complete the fondest expectations of the progress of primitive Christianity in this place, but the labors of a pious, learned, and active missionary, for a few years. To such an one, the friends of the Church in the town and vicinity, it is presumed, would afford a part of his support; and, if otherwise aided for a short time, the minister would soon find himself agreeably settled in the bosom of an amiable people, able and willing to afford him every assistance in building up the kingdom of the blessed Redeemer. These were my impressions, formed during my very short stay at Marietta. Same day, I rode some distance on my way up the river Ohio, toward Monroe county. Friday, 11th, I arrived, after a solitary ride across the almost entire wilderness, at Woodfield. Here, again, I met the Rev. Mr. Morse, and, with him, held divine service, he reading prayers, and myself delivering the sermon. As in the natural creation, since the earth was cursed for man's transgression, weeds, briars, and other noxious plants first spring up, and infest the soil, before salutary fruits can be cultivated; so, in the settlement

of new countries, few instances are found, especially where men are thrown suddenly together, as in the settlement of new county seats, in which licentiousness, immorality, and irreligion, do not prevail. The friends of virtue should not be discouraged, but rather animated to greater exertions, by this. Every endeavor should be made, that the means of moral and religious cultivation should go as fast and as far as the field of usefulness extends. Of his ministers our Lord requires this, in particular. Would they could be assisted in this by the means which God has committed to the Christian community, to that end! Then would the law of God and the gospel ministry go wherever man goes. Then would the weeds of sin be eradicated, ere they had taken such deep root as to defy cultivation.

On the 12th of August, we rode through a new-formed settlement, called *Malaga.* Here they are endeavoring to erect a building for some public worship; and although it is to be built after the manner of cabins, with logs or hewn timber, yet it will afford a convenient place for worship, and for Sunday schools, to instruct the ignorant, of which there is great need in this part of the State. Many of the heads of families, in this vicinity, were baptized in the Church, and are desirous to bring their children up in the same; but they have no means of instruction, no stated services, to train them in her doctrines and discipline. Could even a lay reader or a pious catechist be placed, and maintained for a few years, among them, the effects would, to all human view, be very salutary. Malaga is eight miles from Woodfield. We dined at a Mr. Fogle's, in the neighborhood; were kindly treated; and passed on to Mr. Dement's, on Seneca Fork of Will's Creek, where, the last year, I held divine service. The evening was spent in exhortation and prayer. On the morning of the 13th of August, Sunday, according to the appointment previously made by the Rev. Mr. Morse, divine service was held in the woods, the congregation being too large to be otherwise accommodated. Here, my voice having failed me to a considerable degree, Mr. Morse read prayers and preached. I had, however, the ability to deliver a short address. In the intermission, I did the same. The afternoon was spent in the same way; the sermon being delivered, though with much difficulty, by myself. Thus ended our labors at this place. Need I repeat here, what it is my duty so often to repeat, my deep impressions of the great need of missionaries? When will you come again?—what hopes have we for public instruction?—when will our children, and the rising generation, be rescued from the ignorance which pervades our infant settlements?—when will gospel ordinances be administered among us?—These were the questions which met us everywhere. What answer could be returned? Pray constantly and fervently to the great, the heavenly Husbandman, that he would send forth laborers into the harvest.

We rode the same evening to Mr. Bryan's, and next day to Mr. Wendal's, on Little Beaver. Here, Monday, 14th, divine service was performed. Mr. Morse read prayers, and the sermon was delivered by myself. Measures are taking in this neighborhood, by the pious zeal of Mr. Wendal's family and neighbors, to erect a church strictly devoted to the services of our primitive communion; and I have since heard they have made considerable progress in the good work. May the Lord's blessing attend their endeavors, and crown them with complete success!

Same day rode through Barnesville, to Mr. Taylor's, in the neighborhood of Morristown; and as his family had not been baptized, I spent the evening in discoursing on the nature and necessity of that holy sacrament. August 15th, Tuesday afternoon, performed divine service in Morristown; the Rev. Mr. Morse preached. At candle-lighting, the service was again performed by Mr. Morse, the sermon by myself; and four adults and seven children were baptized. August 16th, the Rev. Mr. Morse read prayers, and myself preached, explained the liturgy, and administered confirmation to six persons. There having, through mistake, been a neglect in preparing the elements, the Lord's supper was not administered. The same day we rode to St. Clairsville. On Friday, divine service was performed, a sermon preached, and one child baptized, by myself. Saturday morning, prayer was celebrated, and Mr. Morse preached a sermon. Same day, evening prayer, and a sermon by myself. This day, also, were baptized four adults and four children. On Sunday, August 20th, divine service was performed, confirmation administered to fourteen persons, and the sacrament of the Lord's supper to eighteen persons;—a discourse was delivered by myself, on the obligation and efficacy of Christian ordinances. Afternoon of the same day, evening prayer, and a sermon preached by myself. At early candle-lighting, a third service, and the Rev. Mr. Morse preached.

In all our services at St. Clairsville I felt, sensibly, the blessings of divine grace, in disposing the hearts of the large congregations who attended, to apparent seriousness, and great decorum of behavior. Surely, thought I, the Lord is in this place, and will bless the ministration of his word and sacraments. It is to

be noted, that the Rev. Mr. Morse had paid this parish, and that of Morristown, several visits, after the Rev. Dr. Doddridge had ceased regularly to officiate among them; and much, under God, is due to these gentlemen, for their disinterested zeal.

From St. Clairsville we proceeded, through Harrisville, to Mr Finley's—the old man of whom I spake to you with so much interest, in a former communication. We found him yet alive in spirit, in faith and good works; though, in body, by reason of the palsy, almost a tenant of the grave. To attempt a full description of this second visitation to this venerable man and his numerous and affectionate family, would resemble romance rather than a grave discourse of useful facts; I cannot, therefore, indulge myself in it.

Though it was late in the day when we arrived, yet the family, and neighbors to a considerable distance, were quickly informed, and as quickly assembled. Divine service was performed, and a sermon and exhortation given, the same evening. It must be recollected that these pious families are situated in the woods, ten miles from St. James' Church, to which they belong. This distance almost precludes a great portion of them from attending divine services at St. James', were even those regularly and constantly performed there; but when it is remembered that this church is open but a small portion of the year, the neighborhood of the Finleys may be considered as almost destitute. In their ardent desires for the means of grace, how lamentable that they cannot be supplied! How much good could a pious minister do here! But they lack the means, at present, of his support; consequently their case is almost hopeless. Twenty communicants received the blessed sacrament of the Lord's supper, on this day, the 22d, in Mr. Finley's cabin;—an address was made on Christian duties by myself; and the morning prayers were read, and a child baptized, by the Rev. Mr. Morse. How interesting these duties here, amid such a family! The venerable man, like Jacob, surrounded by his offspring, praying for blessings on their heads, exhorting to good works, and leading the way to the kingdom of glory. Craving the Episcopal blessing, and, with tears, wishing prosperity to the Church of God, the good man bade us farewell.

Three o'clock, same day, prayers were read and a sermon delivered, in the village of Smithfield, a few miles from Mr. Finley's, by the Rev. Mr. Morse. An exhortation, on Christian duties, was delivered by myself. On Wednesday, the 23d of August, we ministered in the little church of St. James, built in the woods, in the township of Cross Creek, through the instrumentality of the Rev. Dr. Doddridge—who, though residing in Virginia, by letters missionary from the Bishop of Ohio, officiates some part of the time in this interesting parish. The congregation was large, and devout in their deportment. Mr. Morse read the prayers; the sermon and address, on Christian duties, were delivered by myself. Thirty-seven received the Lord's supper, and eighteen were confirmed. The Rev. Dr. Doddridge informed me that the communicants in this church were nearly double this number, but many of them living at a great distance, could not attend. For their united zeal in the service of Christ, may the Lord remember this parish for good; may the means of grace be more abundantly afforded them, and they themselves edified in piety and true godliness.

On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening, divine service was held; Mr. Morse read prayers, and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized. The congregations were large and devout.

Sunday, August 27th, 1820. The day being uncommonly fine, a large congregation collected; prayers were read by the Rev. Mr. Morse, and the sermon by myself. The apostolic rite of confirmation was administered to thirty-four, and the holy sacrament of the Lord's supper to forty-five. In the afternoon, divine service and a sermon; the former by Mr. M., and the latter was delivered, though with much difficulty, by myself. At candle-lighting, the duties were performed by the Rev. Mr. Morse, my own voice having, to a painful degree, failed me.

Much is to be said in favor of this congregation of our Church in Steubenville. Considering the recent date of their first formation, few parishes have done so well. They support their clergyman for nearly one-half his time, and lively expectations are entertained that they will soon build a church.

On Monday, leaving Mr. Morse in Steubenville, I rode to New Lisbon, on my way to the New Connecticut Reserve. Here, next day, I baptized one child, and rode to Canfield. Same evening performed divine service, and delivered a sermon on the doctrines and duties of Christianity.

Wednesday, the 30th of August, in Boardman, morning prayer was celebrated, one person was confirmed, and the holy sacrament of the Lord's supper was administered to twenty-one persons.

In Poland, on the 31st, I officiated, by reading the evening service and preach-

ing a sermon to a large congregation. Two children were baptized. Owing to the ill health of the Rev. Mr. Searle, who devotes a small part of his services in these three last mentioned places, they had been, during the last year, almost destitute. How deeply it is to be regretted that more ministers cannot be procured to supply the wants of this widely extended country! To extend one minister's labors so far, is little less than, by attenuation, to destroy the force of his otherwise useful labors.

My duties made me hasten through Warren to Windsor—where, on the 2d of September, I met with the Rev. Mr. Searle, and with him held divine service the same evening; and the next day, Sunday, 3d of September, morning and evening services were performed, and six persons received confirmation. Through some difficulty in obtaining the elements, the Lord's supper was, with great regret, omitted. On Monday, the congregation again assembled: divine service was performed and a sermon delivered. The people seemed impressed, and disposed to act, in future, with unanimity and zeal in the cause of religion. With many wishes for the prosperity of this little flock, I bade them adieu; and on Tuesday, the 5th of September, held divine service in Rome, a settlement about twelve miles from Windsor. The Rev. Mr. Searle read prayers, and myself delivered the sermon. There are only two members of our communion in this place.

On the 6th we rode to Ashtabula, and were treated with great kindness. After visiting several families, divine service was performed and a discourse delivered, on the 7th, in a convenient building erected for the useful purpose of a school house on week days, and a place of worship on Sundays, by the members of the Church in the eastern part of this township. The congregation was large, and gave many proofs of their attachment to the cause of primitive Christianity, in their correct and pious behavior during my stay among them.

On the 9th, divine service was held, on the ridge road, in Ashtabula township, where a considerable congregation attended. This, as it is proposed, will constitute a part of the same parish with the place last mentioned: services to be performed alternately in each.

Ashtabula township, Ridge road, Sunday, September 10th. This day, morning and evening prayers were read, and several children baptized, by the Rev. Mr. Searle. Two sermons were preached, and confirmation administered to nine persons. The sacrament of the Lord's supper was administered; the whole number of communicants amounting to twenty-three. In reviewing the affairs of this parish, I cannot suppress my pleasure at the cheering prospects which they exhibit. A spirit of inquiry after the *truth*, overcoming prejudice, and the many avocations arising out of the difficulties, troubles, and deprivations of a new country, seemed to pervade a considerable portion of this neighborhood. And wherever this disposition is cherished by piety, most beneficial are the results. We now turned our course "*up lake*," towards the south and west.

Near the village of Chagrin, at the house of J. Clarke, divine service was performed, on the evening of the 12th. The Rev. Mr. Searle read prayers, and the congregation, consisting of a few neighbors hastily assembled, were addressed by myself. Same duty was performed next day, in the meeting-house in Euclid. The congregation large and attentive.

Thursday, the 14th of September, confirmation was administered to twelve persons, in the parish of Trinity Church, Brooklyn, opposite Cleveland, and the holy communion to the same number. The same day I visited a sick person, and held much religious conversation with the people of this interesting parish. The Rev. Mr. Searle having proceeded on to Medina, I held, on the 15th, divine service, and preached a funeral sermon in Brooklyn; and, before I leave speaking of the small flock in this place, I must express my heartfelt approbation of their pious and correct zeal, and my ardent prayers that it may be crowned with success.

16th of September I was at Medina, and held divine service in the court-room —the Rev. Mr. Searle reading prayers. The congregation was small. Sunday, 17th of September, at the centre of the township of Medina, the holy rite of confirmation was administered to six persons. The whole number of communicants is twenty-one. The other services as usual, morning and evening. From Medina I went to Liverpool, a settlement on Rocky river, to the north-west. Here I found the neighborhood in great distress, by reason of recent deaths and present alarming sickness. Some persons who, last year, were in good health, and manifested great zeal for the church and kindness to me, were now no more. I visited and prayed with the sick, and endeavored to comfort the mourners, on the evening of the 18th and morning of the 19th of September. At 11 o'clock of the 19th, the Rev. Mr. Searle having again joined me, divine service was performed, and the holy communion was administered to as many as, in duty to the sick, could attend; and four persons were confirmed.

My duties at home imperiously demanding my presence, and having already

spent more time than was allotted, I was obliged this day, immediately after divine service, to set my face towards the south, and ride fifteen miles through an entire wilderness, to the first house. Next day I rode forty-two miles, to Mansfield; thence, the next day, about the same distance, through Frederick, to Kingston; and the day following, twenty miles, to my residence in Worthington.

Having traveled, on horseback, in this tour, 875 miles, and overcome so many difficulties, I felt an impression of religious gratitude to Him who spareth in mercy, directeth our path, and helpeth our infirmities, too deep and exquisite to be expressed.

From the 22d of September to the 15th of November, 1820, I spent my time at Worthington, in domestic and parochial duties—visiting Columbus, Delaware, and Berkshire, parts of my cure, each once. The same is to be said of these parishes, in relation to myself, as of those on the Reserve, in relation to the Rev. Mr. Searle. Divine services are necessarily too seldom among them to be of much essential service; and unless some assistance can be afforded, much of our labor, how[ever] indefatigable and painful it may be, will prove useless.

Having detained you so long, the account of my journey to the south and west must be more laconic. I began it on the 15th of November, and finished it on the 19th of December, having traveled 404 miles. Through the inclemency of the season, the roads were unusually bad; but God's protecting goodness and mercy were with me. My course was from this to Springfield, Dayton, Hamilton, Cincinnati; thence across to Williamsburgh and Portsmouth; thence up the Scioto, home. My routine of duties was as constant, and the manner of performing them the same, as in my eastern and northern journey.

At Springfield there are many friends to the Church, earnestly desiring to unite with some other place in the support of a clergyman. If a missionary of the Church could be established there, he would have a wide field and a good soil for his ministerial labors.

At Dayton, the friends of our communion have already formed themselves into a regular parish, respectable both as to numbers and character; and they manifest their piety by their holding service every Sunday, as permitted in case of Lay Reading. Most earnestly have they expressed their desire to obtain a regular pastor, but, as yet, they have not been successful. With great cheerfulness they would support one for half the time, even now, but none are to be had; and, as to the other half, there is nothing, as yet, so far certain, as to induce the clergy of our Church to come many hundred miles to see them. What is to be done? The Lord help both us and them! I officiated many times in this place, and was treated with great kindness.

In Hamilton there are some pious members of the Church, who, with thousands of others in this expansive country, like the children of God in captivity, are sighing for the prosperity of Jerusalem, and once more to sing the songs of Zion. What will become of their children? They of necessity will soon speak the language of Babel.

I found the parish of Christ Church, Cincinnati, in a very flourishing state—giving evidence of piety worthy of the cause in which they are engaged. Measures were taking, which I am since told have been effectual, to pay off the debt contracted for their church. This is much to the credit of those gentlemen who have liberally contributed to so desirable an end. May the Lord reward them in his abundant blessings, both spiritual and temporal! With the aid of the Rev. Mr. Johnston and Mr. Osborne, divine services were performed many times during my stay at Cincinnati.

On Sunday, the 2d of December, fifteen persons were confirmed, and the holy communion administered.

While at Cincinnati I rode, in company with the Rev. Mr. Johnston, to Lawrenceburgh, State of Indiana, and performed divine service.

The Rev. Joab Cooper, of Cincinnati, having made, in writing, the declaration mentioned in the seventh Canon of the General Convention of 1820, it became my duty to suspend him from the exercise of the duties of the Christian ministry, and in this manner to publish the fact.

Leaving Cincinnati, I performed the evening service and preached to a large and attentive congregation, in Williamsburgh, on the 5th of December.

Having mentioned Portsmouth, a flourishing place at the junction of the Scioto with the Ohio river, I should not obtrude any additional observations concerning it, were it not for the increased interest which that place excited, by a second visit during this last year. An unusual spirit of religious inquiry, as to the apostolic means of salvation, seems here to lead to very happy results. It needs but the divine blessing on the performance of our primitive services among them, even but a portion of the time, to insure great success to the Church in this place. On this second visitation, my services were almost incessant. On Sunday, the 10th of December, four adults and three children were baptized, eight persons

were confirmed, and the holy communion was administered to an increased number. Amidst many inquiries, "when will you come again to see us? and when are we to have the stated means of grace?" I left this infant society, with many prayers in their behalf.

Having officiated at Piketon, on my way, I spent several days in Chillicothe. On the 13th, 14th, and 17th, divine services were performed. The holy communion was administered, and two children were baptized. The members of the parish of St. Paul's Church, in this place, deserve credit for their exertions in building, even in these very difficult times, a church. The walls were up, and the building covered, when I was there; and, though its dimensions are not large, yet may it be the means of the enlargement of the Redeemer's kingdom!

At Circleville I performed service on the 18th, and on the 19th arrived at my dwelling, in this place. In all this year I have traveled (on horseback) 1279 miles, confirmed 174 persons, baptized many adults and infants, and, with the assistance of the Rev. gentlemen before mentioned, have performed divine service and preached 82 times.

In performing this almost continual and very fatiguing duty, I have found my constitution much impaired, and my voice, as you may now witness, almost gone.

With this picture before us, of the Church in this Diocese, which has been, with studied simplicity, and accompanied with plain facts, delineated, what must be our impressions, what our feelings, in relation to the great object of founding and maintaining primitive Christianity in these western regions? If the few, who have commenced this work, find it too much for them, where is the unreasonableness of our looking, under God, to others for aid? We see none; and accordingly turn our eyes towards the bishops, the clergy, and laity of our Church, in the Atlantic States; and, while we pray God to incline their hearts, we beseech them not to turn a deaf ear to our entreaties that missionaries may be sent to us, assured, at least, of a partial support while doing the duties of evangelists and pastors of our infant flocks. If, in the minds of some of them, the time has not yet come for so great a blessing; if it be asserted that the laborers are not yet quite prepared to come into the field; we answer that, as the field is already white unto the harvest, the time will soon come when it will be too late to send them. The professors of religion and the friends of our primitive Church, dismembered and isolated as they are, in this wilderness, will very soon have fallen, like ripe wheat, to the earth, leaving nothing but the weeds of ignorance, infidelity and sin, to supply their place. And how bitter will be the reflection, a few years hence, in the bosom of every sincere and pious Episcopalian throughout the American Church, on being told that the golden opportunity of promoting the establishmens of primitive Christianity "beyond the mountains," has been lost—lost perhaps forever.

What would the Episcopal Church, now so flourishing in these United States, have been without the aid, which once she so gratefully received, from her friends beyond the seas? The same, we answer, as there is reason to believe we soon shall be, should she not extend to us, and that speedily, what she once received from others—*the benefit of able and pious missionaries.* That this observation is as just as it is alarming, may be seen by alluding to a few facts. The Diocese of Ohio includes a greater area than all the inhabited parts of New England. In this wide extent of country there are between forty and fifty places where there are members and friends of our Church who have either already formed, or, had they any hopes of regular ministrations, are ready to form, themselves into regular parishes. To supply these, there are only five parochial clergymen, including the Bishop and the Rev. Dr. Doddridge; the latter of whom, from his residing in Virginia, and having parishes there, can devote but a part of his time, as a missionary, in this State. And what are all these, among so many? Are we supplied with clergymen? Is the vineyard of our Lord supplied with laborers? What would our brethren in the Atlantic States say to such questions as these, had they clergymen to average but one for each State, and of course obliged to travel some hundreds of miles to perform his parochial duty? This is literally true of us; and its being so prompts the observation, as melancholy as it is true, that the present laborers, if they have no assistance from abroad, in endeavoring to do so much, may soon find *their strength brought down in their journey, and their day shortened.* And will the pastors and friends of the Church of God, in other parts of our country, see this with indifference? We hope not; we believe not. We have but to make our NECESSITIES KNOWN, and we shall obtain relief.

If, from any statements of congratulation, on the extension of the Church to the west, the idea has obtained, in the east, that the filling of the Episcopate of Ohio secured the education of clergymen, and their maintenance in our infant parishes, the statement of facts throughout this address will prove this idea, of all others, the most delusive and detrimental to our prosperity. It prevents, and it is feared has already prevented that aid, which we might otherwise have re-

ceived, to keep us from premature extinction. Our Church, in this Diocese, has no funds; the Episcopate has no funds; our little school, now under our fostering, anxious care, has none, not even to a penny's amount, in paying the teachers, who rely solely on a very limited tuition for subsistence; and our parishes are poor and scattered. What, therefore, is there, short of a miracle of grace from above, which can save us, should this unhappy idea prevail, that we are now competent to the work of spreading the knowledge and practice of primitive Christianity throughout *this new world of the west?*

BRETHREN AND GENTLEMEN OF THIS CONVENTION:—If from the subject now laid before you, there should be a conviction in your minds, as there is in mine, that the Church cannot prosper and hardly exist west of the mountains, and particularly in this State, without the aid of more laborers than we can either prepare, send forth, or support; the way and means to obtain relief, are the proper subjects of our consideration. For this purpose I recommend:

1st. The formation of a Diocesan Missionary Society among ourselves; that the hands of all may be joined in doing what we can.

2d. That an address stating the urgency of the case be framed, and by a person duly authorized be presented personally to the Right Rev. the Bishops, praying not only for ministers, but for liberty to solicit the several congregations and individuals, throughout their respective Dioceses, for means to support them.

3d. That you do join in recommending the appointment of a day of humiliation, fasting and prayer, in which all the members of our communion throughout this Diocese, may, as in duty bound, assemble themselves together in their respective places of worship, confess their sins, implore mercy and forgiveness of Almighty God, our Heavenly Father; and entreat his grace, to amend their lives according to His Holy Word. In which also, they may more particularly beseech the Great Head of the Church, to take pity on that part of his mystical body, which he has begun to rear in this western country; that he would guard and protect it from the power of the Enemy; that he would not leave it comfortless, to perish for the lack of heavenly food; but send forth, and maintain faithful ministers, to guide, foster, and feed it, lest it become even now in its infant state, extinct, and be no more seen.

4th. It is recommended that the resolution of the House of Bishops, passed May 27th, 1817, enjoining the solemn duty on the Clergy, to warn with discreet and earnest zeal, the people belonging to their several cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things, be placed again on our minutes. In recommending this last measure, I think it my duty to state, that the same reasons exist here, which seem to have prompted the resolution above named, to the consideration of the Rt. Rev. the Bishops, at the time of its passage. To prove ourselves sincere in seeking, and worthy of receiving, the means of grace from others, we must not be wanting in opposing the means of temptation and vice among ourselves. Let but the friends of religion do as much in opposing, as the advocates of licentious practices do in supporting vice, and we need not despair of the divine blessing.

I have admitted Mr. Rufus Murray and Mr. John Hall, both residing in the northern and eastern part of this State, as candidates for Holy Orders.

To finish this address, already protracted to a much greater length than I expected, there is but one more duty, which, however painful to my feelings, I am bound by the seventh Canon of the last General Convention, in this manner to perform.

The Rev. James Kilbourn, of Worthington, Ohio, having by his letter to me addressed, declared his intention no longer to be a minister of the Church of Christ; I have, agreeably to the aforesaid Canon, displaced him from the ministry, and before the required testimony recorded the fact.

Commending you to the grace of God, and praying that all your deliberations may tend to His glory, and our salvation, I am, brethren and gentlemen of this Convention, your affectionate Pastor,

PHILANDER CHASE.

Convention adjourned till four o'clock, p. m.

[WEDNESDAY, 4 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The Rev. Intrepid Morse was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the Rules of Order observed by this house, in their last annual Convention, be now adopted.

The Clergy were called upon for their Parochial Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, are inserted on the Journals:

The Rev. Roger Searle reports to the Bishop as follows:—

After a protracted and tedious confinement by a fever, with which I was attacked on the 14th of May, 1820, by the mercy of God, I so far recovered as to recommence my ministerial duties in the month of August. And from the first of September last, to this time, my health has admitted of my holding divine service every Sunday, excepting two. I have continued, as heretofore, to divide my time and labors among all the parishes in the Western Reserve, Ohio. And although it will be impossible for me, consistently with my health, my life, and the paramount duties to my family, much longer to extend my time and ministrations so remotely from the proper limits of my cure, there have, hitherto, existed the strongest motives to every possible exertion for building up and promoting the prosperity of the several parishes in the North. Nor have there been wanting evidences of the divine sanction to the united efforts and pious zeal of the friends of Religion, and to the primitive doctrines and pious usages of our Church in these parishes.

Arrangements are now in contemplation for forming in the course of the year, a separate cure in the eastern part of the Reserve. And though their means will be small, it is most fervently hoped they will be able to succeed in at least a partial support of a clergyman among them.

Several Sunday Schools of much promise are in operation; and the increasing attention to the sacred duties of personal devotion to God, together with the ardent and enlightened attachment to the undeviating use of our incomparable Liturgy, are circumstances affording the fairest prospects of permanency and future prosperity.

In the month of January last, I organized a respectable and promising parish, by the name of St. Paul's Church, in Norwalk, Huron county. Much might be said in high commendation of this very interesting parish. Two of their members were appointed delegates to the present Convention; but they have just informed me by letter, that events beyond their control will prevent their attendance.

St. Paul's Church, Medina.—Number of families, 24; communicants, 21; communicants in Stow, 7—28; baptisms, adults, 4; infants, 6—10; marriages, 4; funerals, 2.

St. John's Church, Liverpool.—Number of Families, 14; communicants, 19; baptisms, adult, 1; infants, 3—4; funerals, 3.

Trinity Church, Brooklyn.—Number of families, 13; communicants, 11; baptisms, adults, 2; infants, 3—5; funerals, 2.

St. Peter's Church, Ashtabula.—Number of families, 17; communicants, 23; baptisms, adults, 2; infants, 15—17.

Christ Church, Windsor.—Number of families, 22; communicants, 29; baptisms, infants, 5.

St. James' Church, Boardman.—Number of families, 15; communicants, 25; baptisms, adults, 4; infants, 6—10; funerals, 2.

St. Paul's Church, Norwalk.—Number of families, 13; communicants, 9; baptisms, adults, 2; infants, 14—16.

The Rev. Samuel Johnston reports to the Bishop as follows:—

Since the last Convention, through the goodness of Divine Providence, I have been enabled to officiate constantly in my parochial cure.

The congregation, within the past year, has had some accessions, and in all probability will continue to be augmented; but the local situation of Cincinnati is such, as to favor a transient population; and particularly at the present time, in consequence of the pecuniary embarrassments of the place. Thus, a number of families from our Church have been necessitated to remove, with the view of making their situation more comfortable.

The times have been such as to thwart the designs of some individuals, who have used no little personal exertion to free the congregation from all claims.

This, however, is to be said in their praise, generally speaking, that they have done what they could. They have had the means provided, through the generous assistance of an individual [Ethan Stone, Esq.], to pay for a neat edifice, which opens the way for its consecration at the next Episcopal visitation.

In regard to the number of those who are bent upon seeking the one thing needful, in pure religion and the holy sacraments, I should be happy to state that things wore a brighter aspect. While we have some who regard their spiritual state more than to obtain the world, there are many who would be strenuous to obtain the latter, and apparently indifferent to the former. But while worldly-mindedness and immorality have their votaries, the Lord hath raised up some who live near to him, shewing good works as the fruits of that faith which is the ornament of their profession—being "not conformed to this world, but transformed, by the renewing of their minds; proving what is that good and acceptable and perfect will of God."

Among these good people may be ranked the teachers of the Sunday School; who have been indefatigable in their exertions to train up the minds of the interesting children committed to their charge. Heaven will not be unmindful of their labors of love: Their prayers and zealous endeavors will "come up for a memorial before God."

The pupils have not only been regularly instructed in reading and spelling, but faithfully taught in the principles of Religion, as contained in our excellent Catechism. They have also committed to memory a great portion of the Psalms, and the New Testament, with Hymns and Prayers. This institution, with the divine blessing, must rescue many from destruction; who have been as ignorant of the principles of Christianity, as the savage that roams the wilderness. They have learned those precepts, which will follow them through life: and it is hoped they will ever remain invulnerable to any attacks made upon their faith by the enemies of our holy religion.

The Female Benevolent Society belonging to our Church, have for eighteen months past, convened every week, for the kind and charitable purpose of making up garments for the indigent children attached to the school. They have with all the ardor of female piety, gone through the storm and tempest, visited the meanest hovel and the most weather beaten shed; in order that these young immortals might be comfortably clad, and made through the humble medium of this school, fit inhabitants for the kingdom of their heavenly Father.

Christ Church, Cincinnati.—Number of families, 71; baptisms, children, 16; communicants, removed, 6; added, 14—43; funerals, 20; Sunday schools scholars, 120.

I should have officiated more frequently in the neighboring parishes than I have done, had not my avocations been so numerous. Services have been performed in Covington and Newport, Kentucky. At Lawrenceburgh, in the State of Indiana, I have performed divine service twice. In the Miami country, at Reading, once; Round Bottom, once; Lebanon, once; Xenia, once; Hamilton, once; Dayton, twice. The latter place continues zealously affected towards the primitive customs of our Zion, and the present time is very propitious for building up the Church. They are anxious to procure a Clergyman; they deserve one; and if possible, they should have one. In the whole State, there is not probably a Church which will do more in proportion to their means for the support of religion, than the Episcopalians of St. Thomas' parish; and its situation is such as to make it favorable for spreading the Gospel in its vicinity.

On my way to the Convention, I officiated twice in Wilmington; and though the members of our communion there had never before been visited by a clergyman of the Church, yet such was the solemn attention to the service and attachment to the primitive faith, that it will amply justify exertions for missionary aid in their behalf. It is needless for me to state to the Bishop, that at least two missionaries might be usefully employed in the Miami country. The Lord has indeed been gracious unto us; and we cannot doubt but our own exertions, accompanied with those of missionaries from the east, will cause the Episcopal Church in this region to rise, increase, and flourish, as a vine which the right hand of the Lord hath planted.

O, that such of our young men in the Atlantic States as are now entering into the fold, were within the sound of the bleating of the sheep in the West, that they might hasten, in obedience to the call of the Chief Shepherd and Bishop of souls, and feed them with the bread of life, and give them to drink of the waters of salvation!

The Rev. Intrepid Morse reports to the Bishop as follows:—

That, since the last annual Convention, he has divided his services between St. James' parish, Zanesville, and St. Paul's, Steubenville; and has occasionally visited other places, as time and opportunity admitted.

The general situation of these parishes is much the same as represented in the report of last year, and the future prospect of their permanency and increase is, on the whole, encouraging; but it would be much more favorable could a minister be settled in each, in order that they might enjoy more frequent services than is possible at present. Officiating in places so widely separated from each other, the ministerial duty is attended with great personal inconvenience and fatigue; of this, however, he has not complained; yet, for the advantage of the parishes, it is much to be regretted that a minister cannot be stationed immediately in each.

Such a measure is rendered particularly necessary, by the circumstances that several places in the vicinity of these parishes earnestly desire at least the occasional services of a clergyman of our Church. Often has their present pastor been compelled to hear frequent and earnest calls, for the ministration of the Word and sacraments, in distant and destitute congregations—calls to which he could pay only a partial attention. Often has he seen fields *white unto the harvest*, but, alas! there was none to *put in the sickle*. Considering Zanesville as the center of a circle whose radius is 60 miles, within which there are hundreds and perhaps thousands of Episcopalians, what can be expected from the labors of only one clergyman, and that but half or a third part of the time, in a region so extensive? Services thus widely diffused are, in a great measure, ineffectual. Experience proves, that in order to produce any durable impressions, they must not only be regular, but *frequent*; and unless this object be obtained, the increase of our congregations cannot, ordinarily, be expected, because the means of grace under such circumstances are, in a great measure, withheld from them. It is a melancholy fact, that except there should be an increased number of laborers in this part of the vineyard, not only new parishes cannot probably be formed, but those which we already have must suffer, in the absence of regular ministrations, and decline, perhaps, solely from want of more frequent services.

St. James' Church, Zanesville.—Communicants, (added 2, removed 7, suspended 1,) 30.

St. Paul's Church, Steubenville.—Communicants, (added 20, deceased 1,) 40.

Baptisms, in the above and in other parishes, 58 children, and 10 adults—total 68; marriages 3, funeral 1.

Mr. M. has officiated on Sundays in the following places, viz: Pittsburgh twice, (by exchange with the Rev. Mr. M'Elhinney, deacon, in order to administer the communion), St. Clairsville three, Morristown one, Seneca township one, Chillicothe one, Worthington two, and Delaware one; and on week days, or evenings, in Wellsburgh, Wheeling, Smithfield, Knoxville, Springfield, Woodsfield, Malaga, Little Beaver, Somerset, Lancaster, Circleville, Columbus, Coshocton, Gnadenhueten (in the Moravian Church,) New Philadelphia, Jefferson, Perry and Millcreek townships—in most of them several times. In the last three places, some steps were taken towards the organization of parishes, there being about fifteen families of our communion in each, who, like many others, have hitherto been scattered as sheep having no shepherd; yet, with the Bible and Prayer-book in their hands, although never before visited by a clergyman of their order, they had most of them maintained inviolate attachment to the primitive doctrines, worship and faith taught therein. With tears they entreated to be supplied, were it only at distant intervals, with the services of a missionary, that they might once more be enabled to worship God in the beauty of holiness, and in the Church of their fathers, for which their hearts have long sighed in secret, while *no man cared for their souls.*

The Rev. Thomas A. Osborne reports to the Bishop, as follows:

Having no parochial cure to superintend, nor any missionary appointment whereby to be directed, it is not to be expected that much, either of interest or peculiar importance, can be contained in the annual report of my circumscribed ministerial labors.

During the summer season succeeding the Convention of last year, I regularly officiated in the little congregation of our Church at Hamilton, as often as my collegiate duties would admit. I have preached for the Rev. Mr. Johnston, when elsewhere engaged, and also once at Xenia, and twice in Columbus. In regard to the congregation first mentioned, although small in numbers, yet such is their zeal and attachment to the mode of worship in our venerable Church, it has often been a source of regret that the distance at which they are placed, and other causes, have hitherto prevented, and must continue to prevent, the performance of more frequent ministrations among them. It is due from me, to the politeness of those not connected with our communion, to mention here the becoming liberality of sentiment which they have manifested, in offering me the Presbyterian Church, whenever unoccupied by themselves, which is generally every

second Sunday. The court house, however, as being equally convenient for worship, and always free of access, has been most commonly used. The day seems at length arrived, blessed be God, when bigotry and sectarianism are every where giving place to the more expansive and Christian exercise of charitable feeling. Mankind, as they become better and more enlightened, begin to see the vanity and danger of that emulation which has but too long divided Christian from Christian. Christ Jesus and him crucified, the God and author of our salvation, when held forth and understood, as he is exhibited in the intelligible language of Gospel simplicity, will become "all in all."

From what has come under my observation in this Diocese, it appears that the harvest truly is great, but the laborers are few; yet, from the reasonable prospect that opens of seasonable relief, we can proclaim to our suffering brethren throughout this State, Behold, we bring you glad tidings of great joy! The day of your deliverance draweth nigh, when you shall no more be suffered to sit moaning by the waters of Babylon, nor your harps remain unstrung upon the boughs of the willows.

The Rev. Philander Chase, Jr., deacon, reports as follows:

That since his ordination, in June, 1820, he has constantly been employed as immediate teacher of the institution in Worthington; and that, owing to his very infirm state of health shortly after his ordination, and the confined nature of his occupation, he has been but little able to perform the services of the Church in the neighboring parishes.

He has, however, supplied the desk in Worthington constantly, during the absence of the Right Rev. Bishop, the Rector, for a great part of the last summer and autumn. He has officiated three times in Columbus, and twice in Delaware; in both of which places, it is his opinion that numbers would be added to the Church, and the present members of the same would be much increased in zeal, could means be devised for the continuance of stated services among them.

During a tour to the eastern part of the State, in the fall vacation of the institution, Mr. C. performed divine service twice at Steubenville, during the absence of the Rev. Mr. Morse; once in St. James' Church, Cross Creek; once, by request of the Rev. Dr. Doddridge, at Wellsburgh; as also in St. John's Church, Brooke county, on the Virginia side of the Ohio river; once, on his return, at Zanesville; and once, to a respectable congregation at Newark.

Baptized by Mr. C., at Worthington and Delaware, during the absence of the Rector, three adults and three infants. Funerals, 7.

On motion,

Resolved, That so much of the Bishop's address as relates to the propagation of the Gospel in the Church of Ohio, and maintaining the piety and purity of its members, be referred to select committees, with directions to report thereon to this house:

Whereupon, the following persons were appointed, viz:

On the subject of organizing a Missionary Society in the Diocese of Ohio, and drafting a Constitution of the same: the Rev. Messrs. Searle, Johnston, and Chase, Jr.; and Messrs. Gardiner, and Wells.

The committee to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the support of Missionaries in this Diocese: the Rev. Messrs. Searle, Johnston, Morse, and Messrs. Wells and Hammond were appointed.

The committee on the preservation of piety and purity in the members of our communion, to consider so much of the before mentioned address as relates to the Resolution of the House of Bishops, adopted 1817, concerning the danger of an indulgence

in those worldly pleasures which may tend to withdraw the affections from spiritual things: the Rev. Messrs. Osborne and Morse; and Charles Hammond, Esq., were appointed.

The Standing Committee, as recommended by the last Annual Convention, reported a Canon for the trial of Clergymen in this Diocese; which Canon was read and ordered to lie on the table for consideration.

Resolved, By a majority of the two orders of Clergy and Laity, that the sixth Article of the Constitution of the Church in this Diocese, as amended by the last Annual Convention, be, and the same hereby is adopted. [See Appendix.]

Resolved further, That according to the article referred to above, the Standing Committee for the ensuing year, consist of four clerical and four lay members.

The Convention adjourned till 9 o'clock to-morrow morning.

THURSDAY, JUNE 7TH, 9 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Morning Prayer was performed by the Rev. Mr. Osborne.

Henry Brush, Esq., appeared as Lay Delegate from St. Paul's Church, Chillicothe, exhibited the certificate of his appointment, and took his seat.

Mr. Seth Crocker, as delegate from St. Philip's Church, Circleville, appeared and took his seat in this Convention.

The committee on the subject of organizing a Missionary Society for this Diocese, and drafting a Constitution for the same, made report, which was read, considered, and finally adopted as follows:

Resolved, That it is expedient to form and organize a Missionary Society for the Diocese of Ohio.

Resolved, That the following Articles be adopted for the Constitution of the Missionary Society for the Diocese of Ohio.

CONSTITUTION.

ARTICLE 1. The Society shall be known and called by the name of "The Protestant Episcopal Missionary Society within and for the Diocese of Ohio."

ART. 2. Every person who shall subscribe and pay one dollar annually, shall be a member of said society, and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the society for life.

ART. 3. Every person who becomes a member in virtue of annual subscription hereby binds himself to pay to the Treasurer of the Society for the time being, his annual subscription; and agrees that an action may be sustained against him for the amount thereof, in the name of the Treasurer for the time being, for the use of the society, until notice be given to the President that such person is no longer a member of the society.

ART. 4. So soon as fifteen subscribers have subscribed this Constitution, the society shall proceed to organize itself, and choose its officers. The time and place of such organization, shall be appointed by the Bishop of the Diocese.

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ART. 5. The Bishop of this Diocese shall, ex-officio, be President of the society, and President of the Board of Managers.

ART. 6. There shall be a Board of Managers to consist of twelve members, who shall be elected annually by ballot, by the members at their anniversary meeting. The Board of Managers shall elect out of their own body, one Vice President, a Treasurer, a corresponding, and a recording Secretary; who shall vote in the Board of Managers as other members. Any five of the Managers with the President or Vice President, shall constitute a board to transact business.

ART. 7. There shall be an annual meeting of the society in every year, at the place where the State Convention shall meet, on the day next succeeding the day of meeting of the Convention, and the President shall appoint some proper clergyman to deliver a sermon before the society, at such anniversary meeting.

ART. 8. The Board of Managers shall meet twice in every year, at such time and place as the President shall appoint; and as many times oftener as the President and five of the managers shall deem necessary. The President shall cause the recording Secretary to notify the managers of the time and place of such meeting, at least thirty days before the time appointed for it to take place.

ART. 9. If, from any cause, the President shall be absent or unable to act, or, if the Episcopate shall be vacant, the Vice President shall officiate as President of said society.

ART. 10. The funds of the society shall be solely appropriated to the support of Missionaries, within the Diocese of Ohio. The ecclesiastical authorities of the Diocese shall employ and direct the service of such Missionaries, who shall in all cases be subject to the Constitutions, Canons, and Rubrics of the Protestant Episcopal Church, in force in the Diocese of Ohio.

ART. 11. All sums paid by subscribers, made by voluntary donation, or collected by Agents under the direction of the Society, shall be paid into the Treasury; and only paid out by the Treasurer, upon order of the President, or Vice President acting as President. The Treasurer shall exhibit an account of the receipts and expenditures at every meeting of the Board of Managers; and also, at the anniversary meeting of the Society. His accounts shall be audited and settled once in every year, by a committee of the Board of Managers, to be appointed by the Board.

ART. 12. The names of all those who make voluntary donations to the Society, shall be recorded, and published with the amount of such donation, whenever a publication is made of the state of the funds of the Society.

ART. 13. It shall be the duty of every member to exert himself to increase the strength, and extend the usefulness of the Society; and the better to effect this, the Society shall have power to receive the aid of auxiliary Societies, which are recommended to be formed in every parish.

ART. 14. The Board of Managers shall unite with the Bishop of the Diocese, in selecting one or more persons, to make personal representations to the Bishops of the respective Dioceses of the United States, and elsewhere, if they may think proper, of the destitute state of the Church, within the Diocese of Ohio; and to obtain proper authority to solicit donations for the support of Missionaries within the same.

ART. 15. This Constitution shall not be altered, except at an anniversary meeting, by the consent of two-thirds of the members present; and alterations so made, shall have no effect until approved of by the Convention.

The committee appointed to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the support of Missionaries in this Diocese, reported as follows:—

WHEREAS, There are many vacant congregations of the Church in this State, which are unable to support ministers, and numerous members of our communion, scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

Resolved, By this Convention, that the Rt. Rev. the Bishop be requested to prepare and transmit to the Bishops of the respective Dioceses in the United States, an address setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

Resolved further, That should a Missionary Society be organized upon the plan

proposed by this Convention, the Bishop communicate the fact and object of such Society, to the several Bishops of the United States, and request their aid in furthering and promoting the objects thereof, in such manner as shall be deemed most expedient.

Read and unanimously adopted.

The committee on the preservation of piety and purity in the members of our communion, to whom was referred so much of the Bishop's address as relates to the resolution of the House of Bishops, adopted in 1817, reported as follows:—

That the resolution referred to is in the following words:

"The House of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are induced to impress upon the clergy, the important duty, with a discreet, but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented."

In respect to this resolution of the House of Bishops, the committee recommend, that the Convention adopt the following resolutions:

Resolved, By this Convention, that the foregoing resolution should be considered obligatory upon the consciences of the Clergy of the Protestant Episcopal Church; and that they ought not to omit any opportunity of urging it upon their respective congregations.

Resolved, As the sense of this Convention, that all sports arising from severe and cruel exercises, imposed upon animals of the brute creation, besides their evil tendency in a moral point of view, are inconsistent with the humane precepts and doctrines of Christianity; and ought not to be in any manner countenanced by the members of a Christian Church. And as theatrical amusements, besides that they are frequently coarse and indelicate, tend rather to excite the feelings, and inflame the imagination, than to enlighten the mind in matters of vital concern, or to correct the evil passions of the heart; they cannot, therefore, supply any thing proper for Christian improvement, and ought not to be frequented, especially by communicants.

Read and adopted.

The Convention adjourned till three o'clock, p. m.

[THURSDAY, 3 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

Mr. Collier and the Rev. Mr. Osborne, asked for, and obtained leave of absence during the remainder of the session.

The Canon for the trial of Clergymen in this Diocese, proposed by the Standing Committee yesterday, was called up for consideration, amended, and unanimously passed. (See Canon 4, in the Appendix.)

Resolved, That the Constitution and Canons of the Church in this Diocese, as

amended by the present Convention, be published with this Journal and transmitted to the several parishes in the State.

Resolved, That for the purpose of defraying the expenses of stationery and printing for the Convention hereafter, the parish of Christ Church, Cincinnati, shall pay $5; the parish of St. Thomas' Church, Dayton, $3; the parish of St. Paul's Church, Chillicothe, $5; the parish of St. John's Church, Worthington, $5; the parish of St. James' Church, Zanesville, $4; the parish of St. Thomas' Church, St. Clairsville, $4; the parish of St. Paul's Church, Steubenville, $5, each annually: and all other parishes, each $2, annually; to be collected in such manner as the Wardens of each Church may direct, and forwarded to the Secretary of the Convention by the clerical or lay delegate attending the same.

And for defraying the expenses, aforesaid, of the present Convention, and for payment of a sum due for printing the Journals of the last Annual Convention, it is further resolved, that the several parishes pay each the sum above specified, to be collected as aforesaid, and forwarded to the Bishop as soon as may be practicable.

Resolved, That the Secretary, annually, at the meeting of the Convention, shall lay before them an account of the receipts and expenditures, upon the account aforesaid.

Resolved, That the Convention now proceed to elect four Clergymen and four Laymen, as the Standing Committee for the ensuing year.

Whereupon the following persons were elected:

Clergy—The Rev's Roger Searle, Medina; Samuel Johnston, Cincinnati; Intrepid Morse, Zanesville; and Thomas A. Osborne, Cincinnati.

Laity—Mr. Benjamin Gardiner, Columbus; Bezaleel Wells, Steubenville; Joseph H. Crane, Dayton; Noah M. Brunson, Medina.

WHEREAS, The members of this Convention do, with great sensibility, reciprocate the sentiments of the Right Rev. the Bishop, in his address at the opening of the Convention, on the appointment of a day of humiliation, fasting, and prayer, for the purpose therein mentioned, therefore,

Resolved, That the Right Rev. Bishop be requested to appoint a day for the above purpose.

Whereupon, the last Friday in August of the present year was so appointed by him.

The Convention adjourned without day.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attest:

INTREPID MORSE, *Secretary.*

APPENDIX No. I.

[The Constitution, Canons, Form of Certificate, &c., being the same as those found on pages 8, 25, 26, 29, and 44, are omitted in this edition, with the exception of Canon IV, which was adopted at this Convention, as follows:—ED.]

"CANON IV. If a minister offend, in any one of the respects specified in the third Canon, application in writing, signed by his accuser, or accusers, shall be sent in the first instance to the Standing Committee, and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the Standing Committee, who joined in the report aforesaid, provided, a sufficient number of Presbyters can be had without such member,) out of whom the party accused may choose three, or if he neglect, or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place for trial, of both which, at least a month's notice shall be given to the party accused; and should he neglect, or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine fully the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge, or charges, respectively, shall communicate this decision to the Bishop; and also, in case they have found the accused party guilty, the sentence which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case shall be final."

APPENDIX No. II.

At a meeting of the members of the "*Protestant Episcopal Missionary Society, within and for the Diocese of Ohio,*" during the recess of the Convention, on the 7th instant, the following persons were chosen Managers of the same, viz:

Rev. Roger Searle, Medina; Rev. Samuel Johnston, Cincinnati; Rev. Thomas A. Osborne, Cincinnati; Rev. Intrepid Morse, Zanesville; Rev. Philander Chase, Jr., Worthington; Bezaleel Wells, Esq., Steubenville; Benjamin Gardiner, Esq., Columbus; Charles Hammond, Esq., St. Clairsville; Henry Brush, Esq., Chillicothe; Ezra Griswold, Esq., Worthington; Mr. John Hall, Ashtabula; Mr. Rufus Murray, Ridgeville.

The Board of Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution of the Society; whereupon, the following persons were duly chosen, viz: Rev. Roger Searle, Vice President; Rev. Samuel Johnston, Corresponding Secretary; Rev. Philander Chase, Jr., Recording Secretary; Benjamin Gardiner, Esq., Treasurer.

At a subsequent meeting of the Board of Managers, held at the house of the Rt. Rev. P. Chase, on the 8th instant, there were present—Rt. Rev. P. Chase, President; Rev. R. Searle, Vice President; Mr. Morse; P. Chase, Jr. Recording Secretary; B. Gardiner, Esq., Treasurer; Henry Brush, Rufus Murray, John Hall, and Ezra Griswold.

The Rev. Philander Chase, Jr., Deacon, was nominated and unanimously chosen, to be recommended to the Bishop to carry into effect the objects of the resolution by the Convention of this year, providing for a personal application to the bishops, clergy, and laity of our communion, at the eastward, for aid in furthering and promoting the objects of this Society.

It was then

Resolved, That the President of the Society be requested to compensate the aforesaid Rev. Philander Chase, Jr., for his agency and services—1st, by allowing to him his reasonable traveling expenses; 2d, such reasonable compensation as he would otherwise receive in the employment he will be taken from in the Seminary at Worthington; and 3d, the aforesaid be paid out of any funds in the treasury of the Society.

Resolved, That, in pursuance of the 13th article of the Constitution of this Society, there shall be printed the Constitution and Proceedings of the Board of Managers, and immediately forwarded to each of the parishes in this Diocese; and,

Resolved, further, That a blank form of the contemplated auxiliary Societies be forwarded in the same sheet.

[Agreeably to the foregoing resolution, a blank form of the contemplated auxiliary Societies accompanies this communication, on a separate sheet.]

APPENDIX No. III.

To the Ministers, Congregations, and Members of the Protestant Episcopal Church in the Diocese of Ohio, their affectionate Bishop and Pastor sendeth greeting:

DEARLY BELOVED IN THE LORD: Whereas, the Convention of this Diocese, commiserating the deplorable situation of many thousands of Christians, who, in this new country, are so scattered and destitute as to preclude them from the enjoyment of anything like stated ministration of the word and sacraments of the Gospel, did, at their late session, unanimously recommend the appointment of A DAY OF HUMILIATION, FASTING AND PRAYER, UNTO ALMIGHTY GOD, wherein to supplicate his mercy and goodness, in the forgiveness of our sins, and sending forth and maintaining his faithful ministers, to preach his Gospel and feed his people; and did also recommend the last Friday in August next to be that day: therefore, be it remembered that the same, the last Friday in August, in this year of our Lord, 1821, is recommended, and hereby appointed, to be observed as a day of humiliation, fasting and prayer, unto Almighty God, in which the ministers and people belonging to the congregations and parishes in communion with the Protestant Episcopal Church in the Diocese of Ohio, are earnestly requested to assemble themselves together, in their several places of worship, for the purposes aforesaid, then and there to pour out their hearty desires and prayers unto the fountain of all goodness, and the giver of all grace, in the devout use of our primitive liturgy, and such forms as are hereunto annexed, and directed for that purpose.

(Signed) PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio.

Lessons appointed.—1. Jer. 3d, verse 12th to the end. 2. St. Luke, 21st chapter.
Proper Psalms.—3d Selection.
Epistle and Gospel and Collects, to be used as on Ash-Wednesday.

A Prayer appointed to be used by all the ministers and parishes of the Protestant Episcopal Church in the Diocese of Ohio, immediately before the General Thanksgiving, on the last Friday in August, 1821, and on all Sundays and holy days succeeding, till the meeting of the Convention of 1822:

Almighty and Everlasting God, Heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son, we humbly beseech thee that thou wouldst mercifully look upon the same, especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly beseech thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace, to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the laity, throughout our country, to give liberally of the abundance which thou hast given unto them, in support of the laborers whom thou mayst be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally; and especially here, where the sheep are so scattered, and the shepherds so few. And we beseech thee to give to those who are, or shall be, ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory, and set forward the salvation of thy people.

Hear us, O Lord, in Heaven, thy dwelling place; and when thou hearest, forgive, and grant these our earnest petitions, through Jesus Christ our Lord. AMEN.

*** The next Annual Convention will be held at Worthington, on the first Wednesday in June, 1822.

ontribution to the Early History of Ohio.

JOURNALS

OF THE

ANNUAL CONVENTIONS

OF

The Protestant Episcopal Church

IN THE

DIOCESE OF OHIO.

DIOCESE ORGANIZED,
A. D. 1818.

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1822.

JOURNAL

OF THE

FIFTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 5TH, 6TH, AND 7TH, A.D. 1822.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and Rector of St. John's Church, Worthington.

The Rev. ROGER SEARLE, Rector elect of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek.

The Rev. PHILANDER CHASE, Jr., Deacon, Minister of St. James' Church, Zanesville.

The Rev. EZRA B. KELLOGG, Deacon, Minister of St. Paul's Church, Chillicothe; All Saints' Church, Portsmouth; and St. Philip's Church, Circleville.

The Rev. SPENCER WALL, Deacon, officiating at St. Thomas' Church, Dayton, and at Springfield and Piqua.

LAY DELEGATES.

St. John's Church, Worthington—Ezra Griswold, Stephen Maynard, Arory Buttles.
St. Peter's Church, Delaware—Chester Griswold, Joseph L. Webb.
Grace Church, Berkshire—William Smith.
St. Philip's Church, Circleville—Guy W. Doan.
St. Paul's Church, Chillicothe—Richard Douglas.
St. James' Church, Zanesville—Arius Nye.
St. Paul's Church, Steubenville—Brice Veirs.
St. James' Church, Cross Creek—Abner P. Pinney.
St. Thomas' Church, St. Clairsville—John M. Jones.
St. Paul's Church, Medina—Noah M. Bronson, Rufus Murray.
St. James' Church, Boardman—Trial Tanner.
St. Peter's Church, Ashtabula—John Hall.
St. Paul's Church, Norwalk—Samuel Sparrow.
St. Peter's Church, Morristown—Lemuel G. Humphrey.

WORTHINGTON, WEDNESDAY, JUNE 5TH, 1822.

THIS being the day appointed by the Constitution of the Protestant Episcopal Church in the State of Ohio for the meeting of

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the Annual Convention of the same, several of the Clergy and Lay Delegates attended at half-past 10 o'clock, A. M., in the hall of the College edifice, which had been appointed by the Bishop as the place of meeting.

Morning Prayer was conducted by the Rev. Intrepid Morse; and after an appropriate sermon and the administration of the Holy Communion, by the Bishop, the following Clergy took their seats:

Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Philander Chase, Jr.,
Rev. Ezra B. Kellogg,	Rev. Spencer Wall.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

Ezra Griswold,	Stephen Maynard,	Arory Buttles,
Chester Griswold,	Joseph L. Webb,	William Smith,
Guy W. Doan,	Richard Douglas,	Arius Nye,
Brice Veirs,	Abner B. Pinney,	John M. Jones,
Noah M. Bronson,	Rufus Murray,	Trial Tanner,
John Hall,	Lemuel G. Humphrey,	Samuel Sparrow.

Agreeably to the 45th Canon of the General Convention of 1808, the Rt. Rev. Bishop Chase delivered the following Address:

REV. BRETHREN, AND GENTLEMEN OF THIS CONVENTION:—Since our last meeting, I have performed but little Episcopal duty; but that little, though mixed with much imperfection, has been the extent of my abilities.

Cramped in my circumstances, and attacked by a violent and lingering disorder, last summer, I was unable to perform but a small part of what I had wished to do in the vineyard of our adored Master. I, however, visited Chillicothe, Portsmouth, Zanesville, and Marietta. Near the last mentioned place, in company with the Rev. Mr. Morse, I was seized with the bilious cholic and intermitting fever so severely, that I was obliged to be transported in a boat for several miles, to the house of a friend, on the margin of the Muskingum river, whence, after about three weeks' sickness, I returned home; all the *appointments* at the east and north being thus frustrated, and my weak state of health not permitting a renewal of them. To those persons who, with great kindness and assiduity, ministered to me, and to the Rev. Mr. Morse, (for he was also my companion in sickness,) I beg leave in this way to make my acknowledgments of sincere gratitude. I have since understood that some considerable preparations are making for the erection of a church at Marietta.

During the past year, only the following confirmations took place: At Worthington, on Whitsunday, eighteen persons; St. James' parish, Zanesville, August 5th, six; All Saints', Portsmouth, 24th July, four;—in all, twenty-four.

On the 12th of September last, by divine grace I was the instrument of consecrating to the service of Almighty God, *St. Paul's Church*, in Chillicothe; which Episcopal act is rendered doubly interesting, by the circumstance of its being the first of the kind west of the Alleghany Mountains. The church is small, but neat and commodious, having already a small organ and good music. Much praise is due to the gentlemen who, under very discouraging circumstances, have persevered to the accomplishment of this good work; and I am peculiarly grateful to Divine Providence, in that, with the finishing of their church, the parish have, I hope, permanently secured the services of a pious and able minister of the Lord Jesus. The parish of All Saints' Church, at Portsmouth, I had visited in July, and found their unanimity and zeal in the cause of truth and piety unabated. The Rev. Ezra B. Kellogg, Deacon, having been regularly received into the Diocese, by letters dimissory from the Bishop of New York, is fixed, for the present,

at Chillicothe, Portsmouth, and Circleville. What congregations, however small and depressed, will not take courage, when witnessing the blessing with which God hath been pleased to crown the efforts of these interesting parishes!

The connexion subsisting between the Rev. Intrepid Morse and the parish of St. James' Church, Zanesville, has been dissolved in great harmony: the former will henceforth confine his parochial services to Steubenville and vicinity, and the latter will be supplied by the ministrations of the Rev. P. Chase, Jr.

The Rev. Spencer Wall, Deacon, came regularly into the Diocese, with letters of recommendation from the Rt. Rev. Bishop Kemp, of Maryland. I advised the offer of his ministerial services to those hitherto much neglected places at the western part of the Diocese, viz: Dayton, Springfield, and Piqua. At these he labored from the 19th of October to the 24th of March last, when he had some thoughts of quitting his station; from which, considering our destitute situation, I was so happy as to dissuade him, so that he still continues among them. From his report, dated the 27th of March, 1822, I make the following extracts:

"Regular and stated ministrations at these three places, and the country adjoining them, would, beyond question, contribute much to the prosperity of the Church, in the western part of the Diocese. At Piqua, the prospects are such as to justify sanguine expectations of the permanent establishment and regular growth of the Church. Her friends have already raised a subscription amounting to about six hundred dollars, for the purpose of erecting a church. The donation of a lot has been made, and the deed ready to be executed, as soon as the society receives a corporate form in law. It is intended to commence the building as soon as the weather will permit, and complete it the present year. The services and doctrines of the Church are acceptable to the people generally, and by many cherished with cordiality; but unless they be soon supplied with occasional ministrations, this infant establishment will be entirely lost."

I make the above extract of the prospects at Piqua, in particular, because it is a place never before visited, neither by myself nor any of our clergy. To lovers of primitive truth how cheering the prospect, to see the divine seed take root in a soil so new, and yet so free from the weeds and briars of modern prejudices. Other places there doubtless are, equally congenial, had we more faithful laborers, who, regardless of toil and hardship, would make the glory of their Redeemer's cause their paramount object.

Though unable, as I have observed, to visit in person the Churches at the north, south-west, and east, during the last year, yet the tidings from them, through the medium of their respective clergy, and others, have been, as far as our destitute condition would permit, by no means void of consoling, and even animating prospects.

The parish of St. Thomas' Church, St. Clairsville, have, mostly through the laudable exertions of a few individuals, been enabled to build and finish a church, respectable for its size and convenience; and I am just now informed that it is ready for consecration to the service of Almighty God.

The exertions of the Rev. Mr. Searle, on the Connecticut Reserve lands, and in Huron county, have met with my most cordial approbation, and, I humbly hope, will be rewarded by Him in whose service he so faithfully labors. The formation of a parish at Norwalk excites feelings of great desire to see them, and to join in prayers with them, to the Great Head of the Church, for heavenly blessings on our infant Zion.

I cannot suppress my grateful feelings to our Heavenly Father, that he continues to bless the people at Morristown, in Belmont and in Monroe counties, with the spirit [of] patience and perseverance in the cause of religion, though under circumstances of great deprivation. At the former place they have constant lay reading, and by these means have kept together, and have commenced the building of a small but decent church. In Monroe, the lambs are not entirely scattered, though they have had but one visitation of a person in holy orders since the summer of 1820. O, God of mercy! pity our destitute condition, and send forth laborers into thy harvest. Good accounts have been received from Cincinnati. The labors of a pious minister seem much blessed, and the number of the faithful is gradually increasing.

On the whole, considering our infant state, the great difficulties we have to encounter, in being so scattered and so poor, we have, in the events of last year, in the patient sufferings of our clergy, and in the perseverance of our people, received such evident tokens of the divine goodness and mercy, that we have great reason to bless God and take courage. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

That amidst all our sufferings and melancholy forebodings the good God hath remembered mercy, I would inform the members of this Convention that the resolutions entered on the journals of last year, requesting me to prepare and transmit to the Bishops of the respective Dioceses in the United States an address,

setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting aid and assistance in procuring missionaries to reside among them, and also to communicate the existence of our Missionary Society to the same, and request their aid in furthering and promoting the objects thereof, were, according to my ability, complied with. A copy of the said address is now submitted to the Convention for their inspection. The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward, with his choicest blessings, those who have thus been mindful of our wants and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions to provide for and feed the lambs of Christ scattered through our wild world, and now perishing for lack of spiritual food; and to this end may God bless all our endeavors, through Jesus Christ our Lord.

The Rev. Intrepid Morse was elected Secretary of the Convention.

The rules of order observed in the last Annual Convention, were adopted, and the House adjourned till four o'clock, p. m.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled, pursuant to adjournment.

The Clergy were called upon for their Parochial Reports, required by the 45th Canon of the General Convention, which were presented, read, and as required by the said Canon, are inserted on the Journals:

The Rt. Rev. Philander Chase, D. D. Rector:—

St. John's Church, Worthington.—Communicants, (died 4, suspended 1, removed 16,) 80; in Trinity Church, Columbus, (died 1, suspended 1,) 10; in Grace Church, Berkshire, 15; in St. Peter's Church, Delaware, 20; total, 125. Baptisms in these and other places, upwards of 150, of whom 20 were adults. Marriages, 7.

Rev. Roger Searle, Rector elect:—

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. Paul's Church, Medina.—Aggregate number of families, 58; aggregate number of communicants, (died 6,) 70; baptisms, (infants 31, adults 4,) 35; marriage, 1; funerals, 9.

Rev. Roger Searle, officiating minister:—

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and St. Paul's Church, Norwalk.—Aggregate number of families, 103; communicants, (died 1,) 111; baptisms, (infants 34, adults 4,) 38; marriages, 4; funerals, 2.

Rev. Ezra B. Kellogg, minister:—

St. Paul's Church, Chillicothe; All Saints' Church, Portsmouth; and St. Philip's Church, Circleville.—Aggregate number of families, 54; communicants, 38; baptisms, (infants 11, adults 7,) 18; funerals, 4.

In all these parishes, an increasing attachment for the Church and her devout services is manifested; they deserve much for their pious exertions; and it is fondly hoped they may be built up in "the unity of the spirit, in the bond of peace, and in righteousness of life."

The Rev. Samuel Johnston reports to the Bishop as follows:—

Since my last report nothing material has occurred in the parish in which I officiate. Arrangements have been made to organize a Bible class, which is to attend recitations once in the week; and from the good effects which such associations generally produce, in exciting a more serious and devout perusal of the scriptures, we hope our efforts may not be unsuccessful.

I must here bear my testimony to the advantages of a conformity, as far as circumstances will permit, to the festivals and fasts of the Church. Such is their *beautiful order* and pious tendency, that they are seldom celebrated without

producing the most favorable results. I have, therefore, in compliance with my duty, observed them as they occurred, and have also held services on Fridays, during Lent, and attended Church each day in Passion week.

The Sunday school is flourishing. The youth of both sexes have regularly assembled on the Lord's day, and are called on to join in prayers and praises to their heavenly Father. They appear to appreciate the privileges and blessings of moral and religious instruction. The teachers have been unremitted in their exertions, that the school might flourish, as also the females in procuring garments for the indigent.

Since the last Convention, I have visited and preached in the following places, viz: Springfield, Dayton, Hamilton, Carthage, Reading, Xenia, and at the funeral of Maj. Smith of Kentucky. In holding services in the Miami country, I am more and more confirmed in the opinion, in consequence of its numerous flourishing villages, containing in them many families favorably inclined towards our Church, that could two Missionaries be directed to travel among them, it would result most favorably to the cause we have at heart. And I have uniformly felt authorized to encourage the expectation of missionary aid, during this summer. The more readily to effect this object, in accordance with the recommendation of the Convention, our parish have formed a society auxiliary to the "Protestant Episcopal Missionary Society, within and for the Diocese of Ohio." We are solicitous that the parent society should be supported by numerous auxiliaries, thus enabling it to perpetuate the blessings of our holy faith.

The following is from the parish records:

Christ Church, Cincinnati.—Families, 76; communicants, (added 4, died 2,) 45; baptisms, 12; marriages, 6; funerals, 17; Sunday school scholars, 130; catechumens, 31.

Rev. Mr. Morse reports to the Bishop as follows:—

That he continued to attend alternately, the parish of St. James' Church, Zanesville, and St. Paul's, Steubenville, until January last, when he relinquished the pastoral care of the former, and confined his services chiefly to the latter. Since Easter he has taken charge of St. James' Church, Cross Creek, (vacant by the resignation of the Rev. Doct. Doddridge,) under an engagement to officiate there one-fourth of the time during the present year, the remainder to be devoted to Steubenville; in which place, the upper part of the Academy has been fitted up for public worship.

St. Paul's Church, Steubenville.—Families, 30; communicants, (added 12, removed 2,) 50.

St. James' Church, Zanesville.—Communicants, (added 4, removed 4,) 30; baptisms, (33 children, 1 adult,) 34; marriage, 1; funerals, 3.

By reason of illness during a part of last season, the services of Mr. M. were somewhat circumscribed; by the divine blessing, however, he was enabled to organize two parishes in Coshocton county, the one by name of St. Matthew's Church, in Perry township, and the other St. Mark's Church, in Millcreek township, each consisting of about twenty families.

Mr. M. has also officiated on Sundays, in Worthington, Pittsburgh, Circleville, and Union township; and on other days, in Chillicothe, Lancaster, Morristown, Springfield, Smithfield, together with some intermediate places.

The prospects of religion are generally encouraging; yet there is still great want of laborers in this part of the Lord's vineyard, for the prosperity, if not the very existence of the Church,—the ark of God's covenant.

Rev. Spencer Wall, Deacon, officiating at St. Thomas' Church, Dayton, and in Springfield, and Piqua, in addition to his former report observes:—

That he has baptized five persons, and celebrated three marriages; and that the services of another clergyman are much needed in the Miami district.

The Rev. P. Chase, Jr., Deacon, reports to the Bishop as follows:—

That immediately after the last Convention, during the vacation of the institution, then under his charge, he made a tour in the southern part of the State; preaching once at Circleville, once at Chillicothe, and thrice at Portsmouth; of which places he declined saying any thing, as they are now under the charge of the Rev. Mr. Kellogg. Mr. C. adds that he continued to supply the desk in Worthington, during the absence of the Rector, throughout the summer till the fall vacation in September; on the 21st of which month he left the State, to

prosecute his journey to the Eastward, and fulfill engagements with the Missionary Society of this Diocese; being absent till the 12th of March, 1822. On the subjects of this journey, he will report to the Missionary Society.

Shortly after his return, he visited the vacant parishes of Berkshire and Delaware, in each of which places, he officiated on Sunday. On the 19th April, he left this, on a tour to the southeastern part of the State—and on the 21st, held divine service, and preached in Newark; 22d, in Zanesville; 26th and 29th, in Marietta; 27th, in Union township; May 4th, in Malaga, Monroe county; 5th, at Mr. Dement's, on Seneca creek; 6th, at Mr. Wendell's, on Little Beaver; 7th, at Morristown; 12th, at Steubenville, during the absence of the Rev. Mr. Morse; 15th, near Smithfield, at Mr. Finley's; 19th, at Zanesville; and on the 22d, reached Worthington.

Mr. C. further reports that since his return from the Eastward, he has agreed to take charge of the parish of St. James' Church, Zanesville, vacant by the removal of the Rev. Mr. Morse, as well as to open there a school for a small number of children.

Baptisms, (adults 4, infants 14,) 18; marriage, 1; funerals, 3.

The following report from the Trustees of the Bishop's Fund, forwarded to the Convention, was presented and read:

The undersigned, two of the Trustees of the Bishop's Fund of the Protestant Episcopal Church in the Diocese of Ohio, report:

That since their appointment, in 1819, they have not thought it advisable, in consequence of the pecuniary pressure under which the country has been laboring, to address the circular letter to the Wardens and Vestrymen of the respective parishes in this Diocese, as required by the third resolution on that subject, of the Convention of 1819.

In discharging the duty assigned the Trustees by the fourth resolution of the same Convention, they petitioned the Legislature for an act of incorporation, in the winter of 1819–20; at which time a Bill was reported, and postponed to the next session of the Legislature. At the next session of the same body, the application was renewed and a law passed, incorporating "the Trustees of the Bishop's Fund of the Protestant Episcopal Church, in the Diocese of Ohio;" a copy of which law, is hereunto annexed, for the information of the Convention.

The Trustees have held themselves in readiness to perform the duties required of them, by the second and fifth resolutions of the Convention of 1819; but as no donations, or conveyances of money or other property have been made to them by the parishes, or individuals, for the use of their trust, they have had no drafts upon their judgment or discretion, for its management or distribution, for the benefit of the Episcopal Fund. All which is respectfully submitted.

(Signed) JOHN C. WRIGHT, } *Trustees.*
June 3, 1822. JOHN MATTHEWS, }

"*Copy of An Act to incorporate the Trustees of the Bishop's Fund of the Protestant Episcopal Church in the Diocese of Ohio.*

"SEC. 1. *Be it enacted by the General Assembly of the State of Ohio*, That Benjamin Gardiner, John Matthews, and John C. Wright, and their successors in office, be and they are hereby created a corporation and body politic, by the name and style of the Trustees of the Bishop's Fund of the Protestant Episcopal Church of the Diocese of Ohio; by which name they shall be and are hereby made capable of receiving, holding, and disposing of any estate, real or personal, which may be in them invested, for the support and maintenance of the Bishop of the Protestant Episcopal Church within the Diocese of Ohio; and by which name they may sue and be sued; and in relation to the property in them invested, do and perform every act necessary for the receiving, safe keeping, using, and disposing of the same to the best advantage: *Provided*, That the actual value of the property invested as aforesaid shall not exceed ten thousand dollars, nor the annual income thereof fifteen hundred dollars.

"SEC. 2. *Be it further enacted*, That the trustees of the Bishop's Fund of the Diocese of Ohio shall be elected triennially, by the Convention of the Diocese of Ohio, and shall continue in office until their successors are duly appointed. And this corporation shall, at all times, be subject to be altered, new modeled, or repealed, as the General Assembly may deem useful: *Provided*, That no alteration, modification, or repeal, shall divert the use of said fund from its original destination; which is hereby declared to be, making provision for the support of the Bishop of the Protestant Episcopal Church for the Diocese of Ohio.

(Signed) JOSEPH RICHARDSON,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
January 24, 1821. *Speaker of the Senate.*"

On motion,

Resolved, That this Convention do accept and adopt the act of the Legislature of the State of Ohio, passed in General Assembly the 24th day of January, 1821, entitled "An act to incorporate the Trustees of the Bishop's Fund of the Protestant Episcopal Church of the Diocese of Ohio."

The Convention adjourned till 8 o'clock to-morrow morning.

THURSDAY, JUNE 6TH, 8 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Present as yesterday. Divine service was performed by the Rt. Rev. the Bishop.

On motion,

Resolved, That trustees of the Bishop's Fund, for three years next ensuing, be now elected.

Upon which, Mr. John Matthews, Putnam; Mr. Noah M. Bronson, Medina; and Mr. Zaccheus Biggs, Cincinnati, were, by ballot, duly elected to the said office.

On motion,

Resolved, That a committee of three be appointed to take into consideration the act incorporating the trustees of the Bishop's Fund, and to report to this Convention such measures of instruction for the trustees as they may deem most proper.

Whereupon, Messrs. R. Douglas, G. W. Doan, and A. Nye, were appointed.

Resolved, That the Convention now proceed to elect four clergymen and four laymen as the Standing Committee for the ensuing year.

The following persons were accordingly elected: The Revs. Roger Searle, Medina; Samuel Johnston, Cincinnati; Intrepid Morse, Steubenville; and Thomas Osborne, Cincinnati. Mr. William Little, Delaware; Bezaleel Wells, Steubenville; Noah M. Bronson, Medina; and Arory Buttles, Worthington.

Voted, That there be a recess of the Convention, in order to attend the first anniversary meeting of the Missionary Society of the Diocese of Ohio. (See Appendix.)

[THURSDAY, 4 O'CLOCK, P. M.

The Convention met, 4 o'clock, p. m.

Resolved, That the eleventh article of the Constitution of the Missionary Society, as amended at the anniversary meeting, be approved of, and adopted by the Convention.

The committee appointed "to take into consideration the act incorporating the Trustees of the Bishop's Fund, and to report such measures of instruction for the trustees as they may deem most proper," report: That there appears to your

committee to be some imperfection in the act for the incorporation of the Trustees of the Bisoop's Fund, in this—that no provision is made in said act for filling vacancies, which may occur by death, resignation, or otherwise, in said board, within the triennial period; they therefore recommend that the Convention adopt the following resolution:

Resolved, That the trustees of said fund be requested to apply to the Legislature so to amend said act, as that all vacancies, occurring in said board during the recess of the Convention, may be filled by the Bishop; and that the trustees, so appointed by him, shall hold their places until the next annual Convention thereafter, when the Convention shall proceed to fill such, or any, vacancies which shall have occurred.

(Signed) GUY W. DOAN,
ARIUS NYE,
RICHARD DOUGLAS.

The above report was read and adopted by the Convention.

Resolved, That this Convention acknowledge, with the warmest gratitude, the liberal donations of their brethren in the Atlantic States, to the Missionary Society of this Diocese, under [the] patronage of the Convention, for the support of missionaries therein; and they trust, by the blessing of the Great Head of the Church, this liberality will redound to the lasting benefit of our infant Zion, and to the welfare of immortal souls.

The Convention adjourned till 8 o'clock to-morrow morning.

FRIDAY, JUNE 7, 8 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Divine service was performed by the Bishop.

Resolved, That a committee of three be appointed, to take measures for the publication of the Journals of the present Convention, the proceedings of the Missionary Society at their late anniversary, and the Pastoral Letter of Bishop Chase, delivered at the opening of the Convention.

Whereupon, the Rt. Rev. Philander Chase, Ezra Griswold, Esq., and Dr. Noah Spalding, were appointed.

Resolved, That the parishes which have not yet forwarded the sums assessed by the Convention of 1821, for defraying the expenses of stationery and printing, be, and they hereby are, earnestly requested to forward the same to Ezra Griswold, Worthington, or to Noah Spalding, Delaware.

The Convention adjourned without day.

PHILANDER CHASE,
Bishop of the P. E. Church in the Diocese of Ohio.

Attest:
INTREPID MORSE, *Secretary.*

*** The next annual Convention will be held at Worthington, on the first Wednesday in June, 1823.

APPENDIX.

A

PASTORAL LETTER,

OF

JUNE THE 5TH, 1822.

A PASTORAL LETTER, to the members of the Protestant Episcopal Church in the Diocese of Ohio, will be predicated on the words of St. Paul to the Ephesian Christians, then under his spiritual care. These may be seen in his Epistle to them, at the 6th chapter and 13th verse:

"Take unto you the whole armor of God, that you may be able to withstand in the evil day."

This Epistle was written in times of great trial and spiritual danger; when the world frowned on the infant Gentile Church; when all the passions of our corrupted nature openly opposed its progress; and the apostate spirits were exerting their utmost efforts to strangle Christianity in its cradle.

Did any then begin to lend a listening ear to the small still voice of divine truth, preached by the humble ministers of a crucified Lord? The majority were in arms against them, because they followed not the multitude to do evil. Honor and power were at their command; and should *such* be sharers in these, as taught mankind, that neither honor nor power could be enjoyed but in subserviency to the laws of the true God of heaven and earth? The world had owned nature for their God; and could *they* be countenanced, who taught that nature was desperately corrupted by sin, and must be regenerated by the Holy Spirit, and trained up to heavenly-mindedness? The unrestrained indulgence of their passions had been deified, and, in every shape, had received their religious adoration; and could Christians be suffered to live whose doctrines would demolish the altars of corruption, and persuade men to submit unto a religion of abstinence and self-denial, of purity and holiness?

Satan had betrayed them into endless error, by his pretended oracles of divination; and should *they* escape the most direful vengeance, who, on the very threshold of their religion, in their baptismal engagements, renounced the devil and all his works; who abjured all mystic enchantments,—all appeals to Delphic Oracles,—all regard to false miracles and false prophecies? Should men, whose religion in its first principles abjured all these, (the sweet means of governing the ignorant and of subjecting the world to the artful and the cunning,) be exempted from the keenest sword of persecution? Would not Satan guard his prey like a vulture, and indiscriminately destroy all who disputed his empire?

And what had the disciples of the meek and humble Jesus, to defend themselves against such enemies as these? Even that, and that only, which is mentioned by the Apostle—the whole "*armor of God,*" the pure religion of their Lord; a religion of divine truth; a religion of love and good will towards men—of faith in the promises of God, and of obedience to all his commands; a religion of true hope and true fear—hope of a blessed immortality after this painful life is ended, and of fear lest this hope should be lost, through defection and sin; a religion of prayer to the true God and of trust in his divine aid, that amidst all the changes and chances of this mortal life, they might serve him with an undivided affection, and, under his almighty protection and through his infinite mercy, be received into eternal joy. This is the sum of that religion which Christ Jesus bequeathed to his faithful disciples; this that divine armor which he left to his Church, and with which the Holy Apostle exhorts the Ephesian Christians ever to keep themselves clothed, in all the exigencies of their spiritual warfare.

That the like exhortation is necessary in the Christian church at the present day, is but too apparent. What though the Enemy has been foiled in his *open* attempts to destroy the Church of God, yet has he not other means equally suited to his purpose? The sword of persecution has been sheathed; the wood of the cross, on which so many thousands of Christians expired in agony, has crumbled to dust; the flame which wrapt the bodies and received the last sigh of expiring martyrs, has been long since extinguished; yet the danger is not over; the conflict still subsists between the Church and her enemies. Her destruction, and the ruin of her children, are still sought, though the means are changed. Instead of an *open foe*, we have now an *insidious traitor;* instead of the roaring lion, devouring in open day, we have now the serpent, with all his wiles, beguiling the unwary, flattering the vain, feeding the avaricious, inflating the proud, instigating the malicious, and offering indulgence to the voluptuous. Against such a foe, must the Church of Christ now contend—a foe which surrounds the camp of God, like "the mixed multitude" which attended Israel from Egypt to Canaan—a foe which *serves* the Church but to *destroy* her children. Against a foe like this, it behooves the ministers of God to warn you to be most constantly on your guard; and, that your vigilance may be effectual, it is also their duty to expose the various expedients used from time to time by the enemy, to deceive and to destroy. To this end they must warn you, ever to bear in mind the grand distinctions between the world and the Church—of that world which you renounced at your baptism, and of the Holy Community into which you were then admitted, to train you for future happiness.

The world, as such, is full of wickedness, as the waters cover the sea. Its every sentiment is formed on principles directly opposed to those which should govern the Christian. All its opinions and practices are the reverse of the Church of God; and whatever shape they come in, whether in the array of an open enemy to persecute us for our principles, or in the garb of a friend to seduce us from our duty, they must be resisted.

In the Holy Church you are taught to believe in God, to read his word, to fear, to love and obey him, as your first and greatest duty. In the world, you will be enticed constantly to listen to insinuations the opposite of all this. God will be banished from your minds by ten thousand arts the most beguiling. Pleasure will step in with her fatal blandishments. To her will succeed mammon—the pursuit of riches, of honors, and the cares of life.

Should all this be unable to shake your faith and take your thoughts altogether from the Being who made you, a *compromise* will be attempted. You *may* believe in God, if you will give your hearts to the world; you may think you believe in his word, if you will never read it; you may fear him, if you will do it only in the hour of danger; you may love and obey him, if you will do it only as a secondary duty, in subserviency to the love of the world, and in obedience to its wicked customs. This is the composition, and these are the terms, on which the enemy delights to see you engaged. Indulge him not, I beseech you. Maintain your allegiance to your Heavenly King, by giving him the first fruits of your choicest affections, of your love and faithful obedience, and his blessing and kind protection will ever attend you.

Again: In the Holy Church, you are taught that God is *just*—that this attribute, to an infinite perfection, constitutes an essential part of the Divine character. But, in the world, you will find this sacred truth never truly and practically admitted. There, if you are at all permitted to believe in a Divine Being, you must alter his character; and thus, by changing his attributes, you transfer your faith from the true to a false God—to an idol of human imagination, who, it is thought, will save men in all the unhallowed courses of wilfull sin; or who will save them, not according to the demands of justice, as expressed in his Holy Word—not according to their works, as he hath promised, but by an antecedent decree of fate, unalterable by any conditions of faith or good deeds, or the want of them. Be not then deceived, I entreat you. God is just, and is no otherwise the justifier of sinners than as they believe his word, obey his law, and rely on his promises.

Again: In the Church of God, you are taught, and, from the Holy Scriptures therein constantly read, you have the best evidence firmly to believe the mystery of godliness—God manifested in the flesh, to atone for the sins of mankind. That Jesus Christ was both God and man; in the latter nature, suffering; and in the former, giving value to those sufferings, so as to satisfy the justice of God, and open the door to his divine mercy.

In the world, you will hear this essential and distinguishing doctrine of the gospel ridiculed, abused and rejected, on the sole ground that the mind of man cannot comprehend the *manner* of its accomplishment!—thus denying the veracity of God's testimony. and demanding that the capacity of a finite being shall be commensurate to all the deep things of God. Of this, beware. It is a pre-

sumption arising from deadly pride which caused the fall of angels in heaven, and has ruined its thousands and ten thousands on earth.

In the Holy Church, you have learned that Christ Jesus came on earth, and offered himself a sacrifice for *all* men; that he tasted death for *every* man, and that all are thus raised by this blessed reprieve from a state of death to a state of hope; and that grace is given unto all, to seek that which they had lost, even life everlasting.

In the world, you will hear this blessed doctrine so perverted by metaphysical subtleties and false reasonings, as to lose all its truth—all its divine efficacy in encouraging sinners to return unto God—all its healing balm to the wounded heart. You will hear that "all" and "every" do not comprehend the whole; and, of consequence, that Christ tasted death only for a *few*, leaving the rest to pain and woe eternal. As a check to this most gloomy statement, ever entertain and cherish the consoling, the heart-cheering truth, that justice and mercy have met together in Jesus Christ our Lord; that he died for all, that all might come unto him, renounce their sins, obey his laws, and be saved. Upon this everlasting truth of the gospel, is founded the propriety of all that has been done for you, or that you have done to obtain everlasting life.

In the Church, you have learned not only that Christ Jesus died for you, but that he instituted a society of a heavenly frame, called *his body*, the ark of his covenant; that of this body he is the head; of this ark he is the Saviour and director; and that this Church he hath constituted, in order and beauty, appointing its officers to govern it in his name; that in this church he ordained his holy sacraments of Baptism and his holy Supper—the one, consisting of outward water, and the Holy Spirit; and the other, of outward bread and wine, and the inward body and blood of Christ. These, his ministers were commissioned and commanded to administer, by his authority alone; that when so administered to the faithful and penitent, they are blessed. The graces of God's Holy Spirit are conveyed, through them, to the souls of men; that they are channels of God's own framing, through which his grace is promised to *all* who are prepared to receive them. This is the evangelical doctrine, these are the heavenly truths, which you have learned from the sacred scriptures, so constantly preached to you in the lessons, and set forth in the offices of the Church of Christ.

But these doctrines a wicked world will not receive. By those who shut their eyes to the light of divine truth, these beauties of holiness cannot be perceived. The proud hearts of those who have rebelled against the authority of God and his divine law, revolt at the thoughts of divine government. Shall God have a church here on earth? (Thus the grand enemy persuades them to say.) Shall God have a kingdom under his authority here on earth, where Satan so long has swayed the empire? Shall the crucified Jesus commission his ministers to build up a peaceful kingdom of order and beauty here on earth, where the madness of the people—where disorder and violence—where sin and wickedness have so long raged and prevailed? Shall the proud man of worldly wisdom be told, that a little water can be so blessed, by virtue of the divine appointment, as to wash away the leprosy of sin? Can the vain philosopher of this world believe that God himself can make spiritual effects follow the use of outward means, when rightly used, as surely as effects follow causes, by his established order of nature? Can God himself attach the regeneration of the Spirit to the outward regeneration of water? Can the ministers of Christ be commissioned to consecrate the elements of bread and wine, so as to become the body and blood of Christ, the great sacrifice for the sins of the world, to all spiritual ends and purposes; to consecrate them in such a heavenly, spiritual manner, as that, though they be bread and wine, they be made divine nourishment to the souls of the faithful unto everlasting life? Can Christ thus "give us his flesh to eat, and his blood to drink?"

These are truths of our holy religion, which the world, as such, never has and never will receive. They are spiritually discerned through faith in the word, in the promise, and in the power of God.

Listen not, then, to the unhallowed jargon of the proud disputer of this world, whether he assume the dress of an impious philosopher, or an unreasonable fanatic. God hath a church, and a consecrated ministry; God hath established sacraments and ordinances. To these he hath commanded us to submit and conform, in a deep sense of our own unworthiness, relying on his promise, and trusting in his power and mercy.

Be not then as Cain, who, for envy, slew his faithful brother. Be not as Balaam, who strove for reward, to reconcile God's ways with the ways of a wicked world. Be not as Korah, who, for withstanding the orders of God's Church, was, with his proud adherents, swallowed up in the earth. Reverence the institutions of God, regardless of the scoffs of a wicked world. Obey the commandments of Christ, in full assurance of faith that God will bless you.

Again: In the Church of God, you have been taught to govern yourselves by PRINCIPLE—to read and investigate the truth of God's word; and when found, to adhere to it, and to govern your conduct by it in all the circumstances of life, so that, whatever the perplexity of your condition, you have but to inquire, *What is your duty?* what do the laws of God, and the consistency of your Christian character, require?—and by these to be invariably governed.

The very opposite of this is the conduct of the world. There, a fair exterior is all that is required; hypocrisy and deception are established by universal consent; man's wisdom is exalted above God's wisdom; artful cunning is in the place of true understanding, and the maneuvering policy of man supersedes the wise and salutary laws of God.

To preserve yourselves, well armed, against such examples, and amidst such an enemy as this, requires the greatest firmness and assiduity. To this end, never forget that you are constantly in the view of an all-seeing God; that not only your actions, but your every thought and motive, is clearly perceived by Him who searcheth the hearts and trieth the reins of men; that anything done through policy, aside from motives of duty, or contrary to the will of Heaven, will invariably be attended with disappointment, in the end,—a deprivation of God's blessing, the greatest of all other disappointments. Never do anything evil, or that hath the semblance of evil, that good may come of it. Thus to do, is directly opposed to the will of God, who never fails to blast those pitiful endeavors and that worthless policy by which man would fain be wiser than his Maker. Speak the truth—act on the principles of truth, and steadily adhere to DUTY. Then, whatever the event—whether you accomplish the immediate object of your wishes or not, one thing you will be sure of, worth all others: you will be sure of the approbation of your Maker; you will be sure of a peaceful conscience.

Again: In the Church of God, you are taught that our Saviour came among men to bear witness to the TRUTH; and that hence arises the bounden duty of every man to *receive* that *witness*, and to *believe* that truth; and that, to enable him to fulfill this duty, God hath given him reason, the Holy Scriptures, and the kind assistance of his Holy Spirit. That this truth is the whole economy of redemption; that a conformity to it indispensably requires a *right faith*, and a *right practice;* that unto *this* alone (a right faith and a right practice), God hath made all his promises; and, that with these, God hath sealed his covenant. In no other way, is there a *promised* certainty of salvation to any man; and if any be saved without this right faith and right practice, it is not in consequence of any *promise*, in the word of God, but through some principle, of which we know little, and can say still less; perhaps, because of their invincible ignorance; or, that they never had the means nor opportunity of knowing better.

In this way, the truth of God's word is preserved, and man's duty is still incumbent on him. The "strait gate and narrow way that leadeth," through faith and obedience, "unto eternal life," is plain before him; and man is required, at the peril of his soul, to enter and pursue it. These are the principles you are taught in the Church of God; but these never were, and never will be, admitted by the world.

In the *world*, you will hear that *correctness in faith* is of no value; that *truth* need not be sought; and that as to the *way*, it is a creature of individual opinion. That if a man be but "*sincere*," no matter what he believes or disbelieves; all is correct which a man *thinks* to be so; that orthodoxy is an old-fashioned word, fit only to be entertained by primitive Christians, who were not so much enlightened as those at the present day. If you observe in defence of your principles that sincerity, however necessary in the profession and practice of the *truth*, can never be urged to palliate *willful* error; that if it could, the profession of the Gospel, yea, the knowledge and belief of any of God's laws, are not necessary; that sincere heathens, Turks, and atheists, are on equal ground with those who died for the faith; for these unanswerable remarks, you must be content to receive (what every foolish and unreasonable man can so easily give you) the epithets of *narrow-minded* and *illiberal.*

I hope and pray this may never move you; for it is the artifice of the enemy of your souls, to make you give up that which is the foundation of all your hopes. He dareth not to assault you on the ground of reason, evidence, and sound argument; he therefore will come to you under the semblance of some virtue. That of *liberality* is assumed here, though, as you see, it is the reverse. A man must be *liberal*—so liberal, that truth and falsehood, orthodoxy and heresy, faith and infidelity, virtue and vice, have no distinction, provided they be accompanied with sincerity: they are the same, and all is well. Surely such absurdity must carry its own confutation.

Nearly allied to this manner of deceiving you, is another step which the enemy takes to effect his purpose. When liberality has failed in making you give up your faith in Christianity, and count the Christian and the atheist on the same

footing, provided they be but sincere, he would fain assume a garb of more dazzling hue. This he finds in that *charity* which, when rightly understood, is the substance of so many virtues; and without which, we become "as sounding brass and a tinkling cymbal." And can the enemy of our souls work our ruin, when clothed in a raiment so bright as this? Can he, who is hatred itself, assume the robes of love? Can he, who is emphatically styled the *Accuser*, put on the smiles of tenderness and forbearance? To the great detriment of the Church of God, this, alas! is too often done.

He who once assumed an angel's form, and with an angel's smile deceived an angel's self—he who, under the semblance of wisdom, introduced pain and woe in Paradise, where nothing reigned but innocence and bliss,—can now put on *charity*—the name and appearance of charity—by which the Church is joined and edified, to destroy the Church itself.

To guard yourselves against his deceptions, remember, what you are so carefully taught in the Church of God, that true charity is a principle of *love to God* and *good will towards men*—that this *love towards God* includes, essentially, a faithful obedience to his commands, and an anxious desire to know his will. "Hereby," saith the Apostle, "we know we love God, if we keep his commandments,"—that this *good will towards men*, embraced by *charity*, is an inextinguishable desire to do them good, in all the offices of kindness, not only to their bodies, but to their souls; to do them good in the best, in the noblest and highest sense; to lay before them, as God shall give us opportunity, the truths of the gospel; to enlighten their understandings; to convince their judgments; to reclaim them, when they are in error; to call back the wandering sheep to the fold of Christ; to be the instrument of God in healing those who are sick, in raising up those that fall, and in beating down sin and Satan under our feet;—in one word, to imitate the Great Head of the Church, in speaking and inculcating the *truth*, and in bringing all men to the unity of the faith, to the bond of peace, and to righteousness of life. These are the constituent parts—these the manifestations—these the works—these the offices of *charity*, that bond of peace and union which holdeth the Church of God together here on earth, and which will form its blessed cement forever;—of charity, which is, to the mystical body of Christ, what love is to the natural body of man; a principle opposed to *rending*, opposed to *division;* which causeth each member to feel the wounds given to another, to fly to its relief, and to restore all to health, order, and beauty. This is that *charity* inculcated and required by the Gospel. And what is that which assumes its appearance, and by which the enemy would wish to deceive and destroy us? As in most other things, so in this—you may come to the knowledge of the *false*, by contrasting it with the true character.

True "charity rejoiceth in the truth"—in the truth of God's word, in the truth of his holy promises. False charity doth nothing of this. Truth is its enemy, which it would destroy; and, to this end, it pretendeth great kindness for all opinions and sentiments of men, however inconsistent in themselves, or opposed to the word of God. We must not censure nor oppose them; "we must have charity for them"—not, indeed, by pointing out a fatal error—not by deterring men from the sins to which they lead,—but merely by pretending a blind and indefinite good will to them. And can this, by any reasonable being, be taken for a characteristic mark of true charity? Shall a blind creature, without eyes to distinguish truth from error—without a heart to feel for the moral degradation of man, be taken for that heavenly virtue which once animated the disciples to bleed and die for the truth?—to compass the wide world, and to sustain every hardship, that the Church of God might be raised on the ruins of error? Shall a blind idol like this, which would fain deny all distinctions between *right* and *wrong* in all matters of faith, be taken for charity? Has God, then, no being, nor word to believe, because, in this sense, we are to be charitable to the atheist? Has not a Saviour shed his blood for us, and made an atonement for the sins of mankind, because we are to be charitable to the deist? Hath Christ left no visible power on earth to govern his Church, because, in this sense, we are to be charitable to those who have cast it off? Hath the Church no valid sacraments—no "outward and visible signs of inward spiritual graces" to the souls of the faithful, because, in this sense, we are to be charitable to such as deny their efficacy? In order to shew charity to all, must we bid them God speed in every course, however erroneous? Should we see a fellow-creature hastening down a precipice to his ruin, who would manifest the true and who the false charity—he who bade him proceed on his course, or he who made every effort to stop his career, by earnest advice and kind entreaty? "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," saith the Scripture (Lev. xix. 17). Here, then, is the clear distinction: true charity seeketh to do men good, by propagating the truth; false charity seeketh their greatest harm, by an inconsistent approbation of all their errors. True charity seeketh the greatest good of men, by entreating

them to enter the Church of God, and by building them up in unity and godly love; false charity seeketh their greatest harm, by making every man a church unto himself—thus justifying divisions, strife, and contentions, to an unlimited extent.

These are the legitimate distinctions which you are entreated ever to bear in mind. Suffer not the enemy to deceive you here. Seek and embrace the truth. Cleave to the Church of God; love all her members, and do good to all men. This is the best advice I can give you, on this important head. Receive it, I pray you, as coming from the same principle of true charity which I would now most earnestly enforce on your minds.

MY DEAR BRETHREN IN THE LORD: I would close my discourse to you here, knowing that the length I have already proceeded demands it, were it not for one great artifice of your spiritual foe which still remains unexposed: this is PROCRASTINATION.

In the Church of God, you are taught the essential doctrine of an *immediate* conformity to the will of God; that *delay*, either to know or to do our duty, is of itself a sin so highly offensive to the honor of the Divine Being, that he might justly for this, if for no other reason, turn his face from us, and leave us to our ruin; that, therefore, we hear it in God's Church constantly asserted, "Behold NOW is the accepted time, NOW is the day of salvation;" that we know not what a year, a month, or a day may bring forth; that death may seize upon us when we least expect him; and that to prepare for his approach is our first and greatest duty;—thus urging the danger of delay on account of its inherent sin, and of the awful hazard we run by indulging it.

In the Church of God, you are also taught the imperious necessity of perseverance in the ways of holiness; that you are to press forward towards the mark, for the prize of your high calling in Christ Jesus, in all the means of grace: in constant prayer to God, in reading of his holy word, in dealing justly, loving mercy, and walking humbly before him. This is the doctrine which you have [heard], and I trust you ever will hear, inculcated on your minds in the holy Church; a doctrine of promptitude, zeal, and perseverance. And will the enemy of your souls suffer you to listen, to learn, and, above all, to follow it? No; to all his artifices he joineth that most dangerous of all, of making you insensible of the dangers of delay. "The Lord delayeth his coming," and you may delay your duty. Remit your progress for the present, and at some future period you may redouble your speed. Neglect your prayers to-day, for to-morrow may do as well. Think not on the dealings of God's Providence, for that may be done at another time. Call not yourself to an account for your sins *now*, for you are too busy. Humble not yourselves before God, for it will spoil your *present* pleasure. Prepare not for the Holy Supper of the Lord, for this may be put off for riper age. Think not of death nor of judgment, for a long life is before you.

Thus you are tempted by the grand deceiver. These are his best and most effectual weapons to render all you have hitherto done, and, I must add, all I now say to you, unavailing. If he can make you *delay* your progress, to loiter on the road, to put off from day to day your higher duties till a more convenient season, his purpose is answered: your destruction is effected equally as with more violent measures. What careth he for your profession of religion, if he can make you put off the practice of it? What careth he for your vows to keep God's holy will and commandments, if he can make you delay the performance of those which are the most solemn, and which give value to all the rest? To this end, therefore, he putteth forth all his endeavors. To aid the arguments for delay, he will persuade you that God withholdeth from you the grace necessary to fulfill his will, and that at some future period it may be poured out in greater abundance. This, if you believe and act accordingly, he knoweth throws the blame from yourselves upon your Maker, and thus to presumption adds the sin of blasphemy. Beware, then, I entreat you. Be not deceived. God will require of you an immediate, a hearty, and unremitting obedience to his commands; and what he requireth of you, he doth and will enable you to perform.

Delay not, then, the pursuit of a holy life. Put not off, through any pretence, the performance of your sacred duties. Remember that life is short; but, short as it is, it embraces your *only* opportunity to fit you for an eternity of bliss or wo; —that your days are swifter than a post;—that soon, very soon, your time of probation will be past, and all will be unalterably sealed to the day of judgment; —that on your present conduct, perhaps on the resolutions you this moment form, will depend your eternal destiny: whether you sing the praises of God in inconceivable happiness, or join the damned in *weeping and gnashing of teeth*. Shrink not, then, from your duties of love to God, and of fear of his awful vengeance. Act always as in his sight; draw near unto him in fervent prayer, that your weakness may become perfect in his strength. Plead the merits of his Son, *for heavenly grace* to do his will. Plead the mercies of the promises made to you

in holy baptism. Plead the merits of the body and blood of Christ for spiritual strength in the day of trial, to succor you in temptation, to guard you in prosperity, to support you in adversity, to comfort you in your afflictions, to soothe you in your sorrows, and to fit you for the whole will of God.

Oh that you may do so, and that the divine blessing may attend you! To this end, most devoutly do I commit you to God's gracious mercy and protection. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace, both now and evermore. AMEN.

TO THE

RIGHT REVEREND THE BISHOPS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

Their friend and Brother, the Bishop of the Diocese of Ohio, sendeth Greeting:

RIGHT REVEREND AND DEAR BRETHREN:—I address you on a subject of no common interest; it is that of the prosperity, and, perhaps, the existence of our Church in the State of Ohio, and in the country generally west of the Alleghany Mountains.

That it is now my duty so to address you, I am persuaded by a consideration of my pastoral vows, and by referring to the recommendatory resolution of the last Convention of the Diocese over which Divine Providence has placed me. The latter is in the words following:

"Whereas, there are many vacant congregations of the Church in this State which are unable to support ministers, and numerous members of our communion scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore

"*Resolved, by this Convention*, That the Right Reverend the Bishop be requested to prepare and transmit to the Bishops of the respective Dioceses of the United States, an Address setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

"*Resolved, further*, That should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop is respectfully requested to communicate the fact and object of such society to the several Bishops of the United States, and request their aid in furthering and promoting the object thereof, in such manner as shall be deemed most expedient."

In compliance with the latter of the above resolutions, I beg leave to state, that the Missionary Society therein named was formed by the members of our Convention, during their last session, and that it meets with the hearty approbation and best endeavors of all the Diocese, so far as we have as yet been able to learn. The *object* of this society, as may be seen by perusing their Constitution, inserted on the Journals of the Convention, is to concentrate the means of our own scattered people in one united effort; thereby manifesting that we are not wanting in our own exertions, however feeble, to found and build up the Church of God among us.

It is also the object of the society, by constituting a *Treasury*, under the guardianship of the good faith of the whole Diocese, to give a pledge that the donations made from abroad will be applied in the best manner possible, and that by persons on the spot, who know the necessities of our people, and the means of effecting the most good.

To fulfill the former of these resolutions, I have now, Right Reverend Brethren, to lay before you our condition, our necessities, our fears, our hopes, and our prayers.

The map of Ohio will show you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other,

rising of three hundred miles. In other directions, their distance is not much less. On this vast surface our settlements are thinly scattered; and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments, as hungry persons think on their former feasts of plenty. They are, both from reading and experience, too well informed to enjoy the crude things of modern date, which are offered them in place of their former delights; and they are too pious not to hope, trust and believe that they shall have the good things of the Gospel Kingdom extended to them. In this situation they sit, like the captive Israelites by the muddy waters of Euphrates' stream, waiting, with sighs and tears, for redemption to the Church of God; for that blessed time when the word and sacraments can, with anything like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our State, there are forty-eight places containing our *little flocks*, mostly in circumstances similar to the above. These I have hitherto visited once a year. I have witnessed their joy at meeting, and their grief at parting. Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty into the paths of sin, schism and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs. "While all others," say they, "enjoy these blessings, why are *we* deprived of them? Has that Church, which we deem emphatically *primitive*, no zeal to assist their distressed brethren in the wilderness, while all others of modern date compass sea and land to make proselytes?"

Our parishes and places of holding divine service are mostly distant from each other from fifteen to sixty miles, and the amount of parochial services is hardly so much as of five clergymen to supply them all. Though these are faithful, I fear beyond their strength, yet what are they among so many congregations, and at such distances? To keep from ecclesiastical extinction the little flocks already formed, they have in many instances encompassed so great a field of duty, that, before they have finished their circuit, their former labors are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes; too often have I seen the lambs of the fold devoured, because a shepherd was too far distant to hear their cries. What must be my feelings under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labors of a missionary inseparable from those of the Episcopate, and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking, in private as well as in public; in teaching the rudiments of Christianity to the young; in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my general health; and should this state of things continue, to all human view, my strength will *soon be brought down in my journey, and my days will be shortened.*

So circumstanced, where can I, under Divine Providence, look for aid in the arduous work assigned me but to you, my brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print, I am apprised of your wants among your own flocks. I see the need you have to apply your own resources at home. But *wants*, as well as riches, are *relative;* they are small or great only by comparison. A family may be in want, and charity should begin at home; but if a neighbor be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified ministers of the word and sacraments. They have made their efforts, according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in this Diocese, what will remain of the Church in the west? They will soon disperse. No funds —no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

Seeing so little hopes of fostering our little flocks which we had formed in the wilderness, even the clergy we had, some of them, began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and hopeless solicitude. But the Lord, hitherto, hath helped. Their faith in the expected relief, which this instrument implores, has as yet borne up their spirits. "We will make this last effort, say we, and God of his mercy will smile upon us. This shall occupy our nightly dream and daily prayer. The Fathers of our common Church, the chief laborers in Christ's vineyard, will not suffer this *rose in the west,* which God's own right hand hath planted, to be blasted in

its bud, its beauty to fade thus untimely, and its fragrance to cease from us forever. They will, under God, send forth laborers, faithful ministers; they will incite their people to give liberally of their abundance, and we yet shall see the prosperity of our beloved Zion."

RIGHT REVEREND BRETHREN,—I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere, I commit the event of it to the wisdom, the goodness and mercy of Him who, to found and erect a kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The person who is the bearer of this to your hands is my son, the Rev. Philander Chase, Jun., in the holy order of Deacons; the same, as by his papers he will show, is duly authorized to confer with you on the subject of this address, to receive your directions, and, if permitted, to collect and be the bearer of charitable contributions to the Missionary Society of the Protestant Episcopal Church of the Diocese of Ohio.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio.

WORTHINGTON, OHIO, September 21, 1821.

PROCEEDINGS OF THE MISSIONARY SOCIETY

JUNE 6th, 1822.

This being the day appointed by the Convention, for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," the members thereof assembled in the College edifice at Worthington, during the recess of the Convention. Public service was performed, and a sermon preached, by the Rev. Philander Chase, jr., after which, a quorum being present, the society proceeded to business. The Rev. Philander Chase, jr., was called on for his report of services performed, in a journey to the eastward; which report was read, and is as follows:

Philander Chase, junior, reports to the P. E. Missionary Society, of the Diocese of Ohio, as follows:—

I left Worthington, Sept. 21, 1821, and proceeded to New York, where I arrrived during the session of the Diocesan Convention. The address to the Bishops, of which I was the bearer, was gratuitously printed by Messrs. Swords, and a copy presented to Bishop Hobart, who gave the object proposed thereby his warm encouragement and approbation. Circumstances, however, preventing an immediate application in New York, I proceeded to New Haven, Conn., having first obtained permission and encouragement from Bishop Brownell, to apply to the churches in his Diocese. I passed through Stamford, Norwalk, Bridgeport and Stratford, and arrived at New Haven Oct. 25th; thence I went to Middletown the 30th, and to Hartford the 1st November. From Hartford I proceeded to Providence, R. I., when I found that the Rev. Mr. Crocker was absent; which occasioned me some delay. In the meantime, I went to Bristol, and having obtained the approbation of Bishop Griswold, preached in Providence, Nov. 11th; thence to Boston, where, after tarrying some time, being hospitably entertained and kindly assisted, I preached, Nov. 25th, and proceeded to Salem, 27th; thence to Newburyport, 29th, and to Portsmouth, 30th. Leaving Portsmouth, 3d Dec., my object was to pass over to Troy, N. York. I could not, however, but seize upon this opportunity of visiting a brother and other near relatives, in Vermont and New Hampshire, so that I did not arrive at Troy till Dec. 16th. I preached in Troy, 23d December—in Albany same day; thence to Poughkeepsie, 26th, tarrying during the holy season of Christmas with a relative in Kingston. Preached in Poughkeepsie, 30th December—in Hyde Park same day: arrived in New York, 31st December.

After hearing the very favorable result of the application kindly made by the clergy of that city in our behalf, I proceeded to New Brunswick, N. J., where I received the warm encouragement of Bishop Croes; and, after an application through Rev. Mr. Powers, at Newark, preached in New Brunswick, Jan. 13th; thence proceeded to Trenton—where, however, I was prevented from an immediate application, which has since been made; I went on to Burlington—preached there, Jan. 16th, and next day arrived in Philadelphia. The General Missionary

Society being about to make their application in this city, it was deemed proper, by Bishop White and the clergy, that the application which I went thither to make should be merged *in that*—it being thought that the object and interests of each were the same—so that, under the implied assurance that the wants of this Diocese, so highly prominent, and for which so much sympathy has been felt and expressed by our brethren, would have an early remembrance in the disposition of the General Society's funds, I proceeded to Baltimore, where I arrived, Jan. 25th. I had the satisfaction to find my object highly approved by Bishop Kemp;—the assistance afforded by the churches in this city was by individual donation, the attendance upon which required a greater length of time than elsewhere, so that I did not arrive in Washington till 15th February, 1822. I was prevented from making immediate application to the churches of this place and Georgetown; I received, however, promise that such should be made as soon as practicable. It had been my intention to have proceeded to South Carolina, on this mission; but a letter from Bishop Moore, of Virginia, to whom I had written—though hospitably inviting me thither—informing me that my solicitations would interfere with a general and large application, already going on his Diocese, I deemed it most advisable to give up the prosecution of my journey any further; particularly as the visit to South Carolina would much increase the expense of my journey, unless by greater success on my way than I had a right to expect. Earnestly commending, then, the object to Bishops Moore and Bowen, by letters, I returned homeward. From Bishop Bowen, I have since learned that application will soon me made in his Diocese, the success of which I am still anxious to learn. Passing through Fredericktown, Md., I received the same assurances which had been made at Georgetown, from the Rev. Mr. Johns. Leaving Salem, I arrived home 12th March. Letters, during the course of my journey, were transmitted to those parishes and places where I had prospect of any success—from some of whom I received encouragement to hope for future assistance.

It becomes me here to state generally, what I should have done in the course of this report, with respect to individual places and people, had I not feared too frequent repetition, my feelings of lively gratitude for the great hospitality shewn me, at every place I have visited, by the ministers and members of our Church; and also for the great interest expressed, often by substantial deeds as well as words, in the prosperity of our western Zion. And here, too, I must acknowledge the great value of that kind assistance, rendered me at every place, by all our brethren.

Annexed is the amount of receipts in the several places visited:

1821.			
Oct. 28.	At New Haven, Conn. collection, $86.60; of individuals, $11.75,		$98 35
31.	At Middletown, collection, $15; of one individual, $10, - -		25 00
Nov. 4.	Hartford, collection, $41.75; individual donations, $138, -		179 75
11.	Providence, R. I., collection, - - - - - - - - -		22 22
25.	Trinity Church, Boston, Mass., - - - - - - - - -		157 65
	St. Paul's Church, " - - - - - - - - -		141 78
	Christ Church, " - - - - - - - - -		50 00
28.	Of Rev. Mr. Carlile, Salem, in behalf of a lady, - - - -		10 00
30.	Collection in Church, at Newburyport, Mass., - - - -		29 00
Dec. 2.	Collection in Portsmouth, N. H., - - - - - - - -		48 00
5.	Of Baruch Chase & Bloiggin, in Hopkinton, N. H., - - -		25 00
23.	Troy, New York, collection, - - - - - - - - -		157 34
30.	St. Peter's, Albany, - - - - - - - - - -		36 60
	Additional from St. Peter's, there have been received 142 Prayer-books, 50 Bibles, and about 700 Tracts for the benefit of the Society.		
26.	Of a Lady in Kingston, New York, - - - - - - -		3 00
30.	Collection in Hyde Park, New York, - - - - - - -		19 00
30.	Collection in Poughkeepsie, - - - - - - - - -		23 00
30.	Of Judge C. Verplanck, by Rev. Mr. Thomas Fishkill, - -		7 00
1822.			
June 9.	Of Grace Church, New York, - - - - - - - -		342 81
	Of Trinity Church, including St. Paul's and St. John's, - -		423 25
	Of St. George's, - - - - - - - - - - -		133 95
	Of Thomas Gibbons, Esq., - - - - - - - - - -		100 00
13.	Collection in Church, N. Brunswick, New Jersey, - -		45 37
	Additional, afterward received, - - - - - - - - -		2 00
19.	Collection, Burlington, New Jersey, - - - - - -		19 30
	Additional, from two individuals, - - - - - - -		15 00
	Received by letter from Newark, N. J., by the Rev. Mr. Powers,		32 00
	Do. from Rev. Mr. Carter, Trenton, - - - - - - -		25 00

Feb.	Received of Churches in Baltimore, Md., by individual donation,	555 50
	Do. a seal, valued at - - - - - - - - - - -	5 00
March.	Received of Jacob Morris, Otsego county, N. Y., through Rt. Rev. P. Chase, - - - - - - - - - - - - -	50 00
	Of Rev. Philo Shelton, of Bridgeport, Conn., - - - -	20 00
	Of Rev. Mr. Onderdonk, Brooklyn, L. Island, a certificate of deposit, - - - - - - - - - - - - - -	43 22
	Total received, - - - - - - - - - - - -	$2,911 09

Whereupon, said report was referred to a committee of the Managers—viz: Messrs. E. Griswold and J. Hall—whose report thereon, accepting and allowing the accounts therein contained, was adopted. The following addition to the 11th article of the Constitution of this Society was read, and adopted by two-thirds of the members present, and subsequently approved by the Convention: "And the Treasurer, previous to entering on the duties of his office, shall give bond, with two or more sufficient securities, in the sum of five thousand dollars, payable to the person acting as President, conditioned that he shall account for and pay over all moneys belonging to the Society, which may come into his hands, to the order of the President, or Vice President acting as President, respectively, at such times as he shall be thereunto required; and discharge all other duties enjoined upon him by the Constitution, laws and resolutions of the Society. And in case either of the offices of Vice President, Treasurer, Corresponding or Recording Secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected shall continue in office until a successor is duly elected."

The following resolutions were then proposed and adopted:

Resolved, That the minister of every parish, and the president or presiding officer of every auxiliary society, and every person procuring subscribers to the parent Missionary Society of this Diocese, be requested, annually, at the anniversary meeting, to furnish the Recording Secretary thereof with the names of all persons belonging to the parent society, and the constitutions of all auxiliary societies, and names of persons belonging to them, over which they preside or which they procure subscribers.

Resolved, That the Recording Secretary be authorized to require from the Treasurer the names of all delinquent subscribers, and to proceed to inform them of such delinquency, and request payment to the Treasurer.

The Society then proceeded to the election of Managers for the year ensuing; whereupon the following persons were chosen: Rev. Roger Searle, Rev. S. Johnston, Rev. I. Morse, Rev. E. B. Kellog, Rev. P. Chase, Jr., J. C. Wright, Esq., Wm. Little, Esq., C. Hammond, Esq., Ezra Griswold, Esq., John Hall, Rufus Murray, and Chester Griswold.

When the Society adjourned *sine die*.

The Board of Managers convened same day and place, by request of the President. Present—Rt. Rev. P. Chase, President; Rev. Messrs. Searle, Johnston, Morse, Kellog, and Chase, Jr.; William Little, Ezra Griswold, John Hall, Rufus Murray, and C. Griswold.

The following persons were chosen officers of the Board, viz: Rev. Roger Searle, Vice President; Rev. Samuel Johnston, Corresponding Secretary; Rev. P. Chase, Jr., Recording Secretary; and William Little, Esq., of Delaware, Treasurer.

John Hall and William Little were chosen a committee to confer with the Rev. P. Chase, Jr., upon his compensation for agency and services at the eastward, according to stipulation last year; who made the following report:

GENTLEMEN OF THE MISSIONARY BOARD: Your committee having taken into consideration the laborious and very important services performed by Rev. P. Chase, Jr., in collecting funds for the use of the Society, are of opinion that he ought to receive for said services $150—his own proposition for a less sum to the contrary notwithstanding. (Signed) JOHN HALL, WM. LITTLE, } *Committee.*

Read and adopted.

The Rev. R. Searle, I. Morse, and E. B. Kellog, were authorized to sell, or cause to be sold and distributed for the benefit of the Society, the bibles, prayer books, and tracts, received from Albany, now at Steubenville.

Adjourned till next day.

June 7th. Met according to adjournment. Present as yesterday, with exception of the Recording Secretary; who being absent, Rev. E. B. Kellog acted as Secretary.

The following resolutions were adopted:

Resolved, As the sense of this Board, that an itinerant missionary ought to be employed in this Diocese; and that he shall receive, as a compensation, a sum not exceeding $400.

Resolved, That the compensation of the stationary missionaries shall not exceed $150.

Adjourned *sine die.* (Signed) E. B. KELLOG, *Sec. pro tem.*
P. CHASE, Jr., *Recording Secretary.*

Amount of Cash received for Printing, 1821.

June, 1821. From All Saints', Portsmouth, by Mr. Gunn,		$2 00
St. Peter's, Delaware, Mr. Little,		2 00
Grace, Berkshire, Capt. Prince,		2 00
St. Peter's, Morristown, Mr. Prince,		2 00
St. James', Zanesville, by Mr. Morse,		4 00
St. Paul's, Steubenville, by do.,		5 00
St. James', Cross Creek, by do.,		2 00
Christ Church, Cincinnati, Mr. Johnston,		5 00
St. Peter's, Ashtabula, Mr. Hall,		2 00
		$24 00
To cash paid Griswold & Spencer, by Bishop Chase, for paper, as per their receipt of Sept. 8, 1821,		$12 75
To do. paid Mr. Howard by do., June 6, 1822,		9 25
To do. paid do. for printing, by Mr. Morse,		2 00
		$24 00
Due for printing the Journals of 1820, as per unsettled account:		
Printer's bill,		$18 00
Due for printing Journals of 1821,		15 12
		$33 12
Cash received for printing Journals, 1822—		
June 6. From St. Peter's, Morristown, by Mr. Ayres,		$2 00
St. James', Zanesville, Mr. Morse,		4 00
St. Paul's, Steubenville, by do.		5 00
St. James', Cross Creek, by do.		2 00
St. Peter's Delaware, Mr. Little,		2 00
St. Philip's, Circleville, Mr. Doan,		2 00
St. Paul's, Chillicothe, Mr. Kellogg,		5 00
St. Peter's, Ashtabula, Mr. Hall,		2 00
St. James', Boardman, Mr. Turner,		2 00
Christ Church, Cincinnati,		5 00
		$31 00

WORTHINGTON, June 7, 1822.

Paid Ezra Griswold, one of the committee of Publication, (by resolution of Convention,) thirty-one dollars towards printing the Journals of the present year. INT. MORSE.

Paid Griswold & Howard, in advance, for printing Journals of 1822, thirty-one dollars, and took receipt; also for St. John's Church, Worthington, for printing Journals of 1821 and 1822, ten dollars. EZRA GRISWOLD.

Printer's Bill, 1822.

Composition 54½ thousand, at 37½ cts., is	$20 44
10 tokens press-work, do. do.	3 75
Two reams paper,	8 00
Folding, stitching, &c.,	3 50
Cr.	$35 69
Cash received of Ezra Griswold, Esq., as per receipt,	31 00
Balance due,	$ 4 69

GRISWOLD & HOWARD.

NOTE BY THE COMMITTEE OF PUBLICATION.

On Sunday, the 9th inst., at Worthington, Mr. John Hall and Mr. Rufus Murray were admitted to the holy order of Deacons, by the Right Rev. Bishop Chase. Morning prayer was conducted by the Rev. Mr. Searle, and a sermon delivered by the Rev. Mr. Morse, from John v. 35: "*He was a burning and a shining light.*" The holy rite of Confirmation was also administered to twelve persons.

1823.

JOURNAL

OF THE

SIXTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 4TH AND 5TH, 1823.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

The Rev. ROGER SEARLE, Minister elect of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James', Cross Creek.

The Rev. PHILANDER CHASE, Jr., Deacon, Minister of St. James' Church, Zanesville.

The Rev. EZRA B. KELLOGG, Minister of St. Paul's Church, Chillicothe.

The Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

LAY DELEGATES.

Christ Church, Cincinnati—James A. Fox.

St. Matthew's Church, Hamilton—Robert Jones.

St. Paul's Church, Medina—John Clark and Noah M. Bronson.

St. Peter's Church, Delaware—Robert L. Webb and Robert Jamison.

Trinity Church, Columbus—W. K. Lampson.

St. Paul's Church, Steubenville—Joseph Beatty.

St. Peter's Church, Morristown—Dr. Charles Wetmore.

St. James' Church, Zanesville—Ozias Burr.

St. Paul's Church, Chillicothe—Robert Kerchival and P. F. Kellogg.

Christ Church, Beaver, Guernsey Co.—John M. Jones.

St. John's Church, Worthington—Arory Buttles and Christopher Ripley.

St. Philip's Church, Circleville—Walter Thrall and Daniel G. Noble.

WORTHINGTON, JUNE 4TH, 1823.

THIS being the time and place appointed for the meeting of the Protestant Episcopal Church in the State of Ohio, several of the clerical and lay delegates attended, at half-past 10 o'clock, in the hall of the College edifice.

* "T. Wilson, Printer, Cincinnati."

Divine service was conducted by the Rev. Roger Searle; and after an address, and the administration of the Holy Communion by the Bishop, the following Clergy took their seats:

The Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Philander Chase, Jr.,
Rev. Ezra B. Kellogg,	Rev. John Hall.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

Joseph Beatty,	James A. Fox,	Robert Jones,
Joseph L. Webb,	Robert Jamison,	William K. Lampson,
Charles Curtis, Esq.,	Dr. Chas. W. Wetmore,	Ozias Burr,
Noah M. Bronson, Esq.,	John Clark,	Robert Kerchival,
P. F. Kellogg,		John M. Jones.

Agreeably to the 45th Canon of the General Convention of 1808, providing for an accurate view of the state of the Church, from time to time, the Rt. Rev. Bishop Chase delivered the following Address:

DEAR BRETHREN IN THE LORD: Most sincerely do I thank God, the author of all goodness, that he hath been pleased to permit me once more to meet you in Convention.

The gracious direction of God's Holy Spirit having been implored on our present work, in the preceding service, it is now my duty to address you on the subject of your duties, and of the state and exigencies of the Diocese in general.

As this Convention, by the Constitution of the American Church, is made to consist of "Clergy and Laity," I shall avail myself of this distinction to address each order; laying before them, separately, the subjects deemed most worthy of consideration: and closing all with a statement of my official duties, accompanied with some appropriate remarks.

First, then, I address *you*, my brethren of the Clergy.

If I were asked to name the most compendious method of bringing home to my heart, and stirring up my affections to a due sense of my duties, as a Christian Bishop, I should not hesitate in declaring that method to be a clear and unreserved statement of the *solemn service* which took place at my consecration. May I not suppose that the like mind is in you, in relation to the degree of the Christian ministry committed to your charge? Of all the means left us to *stir up the grace of God, given unto us by the imposition of hands*, perhaps there is none greater than that of recurring to the first principles of the clerical character, to see what duties God laid upon us, and what solemn promises we made before Him and His Church, when we were ordained. Accordingly, we find that the clergy have been often most earnestly exhorted, not only statedly to read over their ordination vows, but to do it with *fasting* and *prayer;* especially on the anniversary of their ordination. The good Bishop Wilson, that pattern of godly living, more perfect, perhaps, than any other of his day, held himself bound to this duty, and earnestly enjoined it on his clergy. And it is believed by many, that it was his conscientious regard unto this means of grace, and his strict performance of this duty, which made his life so pious, and that of his clergy so signally blessed to the salvation of many souls.

Prompted by these considerations, I have determined to call up, and consider, (what I hope you never forget), that most solemn service wherein, by the grace of God, you were admitted to Holy Orders. And here I would apprise you, that, though the most of you have attained to the dignity of *presbyters* in the Church of Christ, and it is to that degree I mean to direct your chief attention; yet, as some of you are deacons, and some here present are only candidates for that office, I shall take into view, first of all, the question on the presentation of a candidate for the Holy Order of Deacons. It was then demanded of you by the embassador of Christ, in his name: "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God

for the promotion of His glory, and the edifying of his people?" To this you answered in the affirmative. Here we would observe, that, though it be granted that these words, *do you trust*, do not imply that you felt such miraculous impressions of the Holy Spirit on your minds, as were distinguishable from all other sensations of duty; yet, the least that can be made of them is, that you felt *fully persuaded* this *was your duty;* and that for this persuasion you had good evidence, not of your own opinion only, but such as the word of God (which alone can distinguish between false and true persuasions) could and doth justify, viz: that your life exemplify a heart of sincerity and piety—of faith towards God, and obedience to his commands. Without this evidence, no man has any reason to believe himself moved by the Holy Spirit of God to assume the ministry. And if he do so assume it, to the sin of usurpation he addeth the dreadful crime of perjury. This, as I observed, is saying the least of the nature of that profession demanded of every candidate on the very threshold of the ministry. If the ministers of Christ are not good *men*, they contradict the very nature of their calling, and prove, in a sense too awful to name, that they *lied, and continue to lie, to the Holy Ghost.* For, how can *they* be said to be *moved by the Holy Ghost* to take upon them the office and ministration to serve God, promote his glory, and edify his people, whose main employment is to serve the world, to promote their temporal welfare, and, by their loose and ungodly example, to pull down and destroy the Church of God? Awful must be the account which such must give to that Holy Saviour into whose service they have, thus unbidden, obtruded, whose name they have so often taken in vain, and whose cause they have so essentially injured.

But, we trust, dear brethren, that it is otherwise with you. In examining your hearts and lives, we have good hope that you find the evidence of sincerity and piety, of faith and good works, which the gospel so evidently requires, as the only ground to give ease to your conscience on this important head.

But to be *good men* is not sufficient evidence that the design of the institution of the Christian ministry has been fulfilled in you. The office, especially that of *Presbyter*, is of great dignity, and the duties which it imposes are important and numerous. These are set forth in the preparatory exhortation preceding the promises in "*the ordaining of Priests;*" and this exhortation is so important and heart-piercing in its nature, and so essential to the right understanding of the extent of the ministerial duties, that it would be unpardonable in my present work not to recite it. And in reciting it, I beg you, my brethren, to consider it as now once more brought to your minds and hearts, as if newly dictated by the Divine Providence for your benefit. Now, again, "we exhort you in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called. That is to say, to be Messengers, Watchmen and Stewards of the Lord: to teach and premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom ye must serve, is his spouse and his body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore, consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be, committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion, or for viciousness in life.

"Forasmuch, then, as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to shew yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manner both of yourselves, and of them specially pertaining to you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

"We have good hope that ye have well weighed these things with yourselves long before this time, and that ye have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow."

This, my dear brethren, was a fair explication of the duty and office which you were about to take on you, when, standing before God, you were made Presbyters of the Church of Christ. To this you assented, not only by a silent conformity, but by vows the most awful and explicit, taken as in the presence of God and his whole Church, in what immediately followed.

For the express purpose that "*your promises might the more move you to do these your duties*," you did "*answer plainly*" to your Bishop, calling upon you, "*in the name of God and his Church*," that "*you did think in your heart that you were truly called, according to the will of our Lord Jesus Christ, and the canons of this Church, to the order and ministry of the Priesthood.*"

Under these solemnities you did declare, "you were persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ; and that you were determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that which you should be persuaded may be concluded and proved by the Scriptures."

Before God and his Church, you did then promise and vow, that, by the grace of God, you "would give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God, so that you might teach the people, committed to your care and charge, with all diligence to keep and observe the same."

You did then, in the presence of God and his Church, solemnly vow that, by the help of the Lord, "you would be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as the whole, within your cures, as need should require and occasion should be given."

You did then vow, that, by the grace of God, "you would be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh."

You did then vow, that, the Lord being your helper, "you would be diligent to frame and fashion your ownselves and families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ."

You did then promise and vow, that, the Lord being your helper, "you would maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge."

Finally, you did then, under the same solemnities, promise that, by the grace of God, "you would reverently obey your Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments."

All this you did promise and vow; and that each and every part of this most solemn transaction was on your part done in sincerity and truth, without any reservation, prevarication, or self-evasion of mind whatsoever, the divine blessing was invoked upon you in these most solemn and pious words by the Bishop:

"Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord."

These, brethren, are your ministerial duties, and this a faithful recital of the obligations which you took upon you, when admitted to the dignity of the priesthood. They are too plain to need a comment—too solemn to need enforcing.

The only thing to be feared is, that amidst the cares and vexations of this mortal life, we suffer them, at any time, to escape our memory, and thus sin against God and violate our oaths, as effectually by negligence, as by willful transgression. Precious and important as is the treasure of the Christian ministry, yet we must ever remember that we bear about with us *this treasure in earthen vessels*, of

whose frailty, especially that of negligence, if we be not constantly mindful, we may lose our own souls and those of many who are committed to our charge.

Suffer, then, the word of exhortation, I beseech you. Let no suspicion of even a remote personality deprive that exhortation of its due effect. Keep ever printed on your conscious minds, the full nature and extent of your ordination vows. To which end, often peruse them; and as in the presence of the heart-searching God, often ask your own hearts, without partiality or reservation, for the sincerity with which you are bound to fulfill them. Above all, as the year rolls round and brings to your enjoyment another anniversary of the day of your ordination, resolve to dedicate it in serious meditation on the past, and holy resolutions for the time to come. Wherein you have been remiss, or, at the expense of duty, consulted personal ease, worldly interest or passion, there implore, in humble prayer and unostentatious fasting, the divine forgiveness, through Jesus Christ; and never cease your supplications to this effect, till you feel your prayer answered in the grace of God, giving you holy and steadfast purposes of amendment for the future. In short, keep your vows, as Christian ministers, always on your minds and hearts, and God will give you grace to fulfill them, to the edifying of his Church, and the saving of your own souls.

DEAR BRETHREN OF THE LAITY: In addressing you of this Convention, it is understood that I am addressing the members and friends of our communion throughout the Diocese.

Appointed by the Providence of God to preside over you in the character of a *Father* to the family of Christ, there would be reason deeply to lament my great insensibility, if the relation which I bear to you did not call forth the tenderest solicitude for your welfare; especially that which relates to the salvation of your souls. Redeemed by the blood of Christ, you constitute a charge, of all things the most precious, of which, if I am not in some degree sensible, words would be wanting to show my crime. You will therefore believe the assurance which I now most solemnly give you, that to be instrumental in securing the end of your redemption in the final salvation of your souls, is my best and highest wish: a wish which by day often rises into prayer, and by night, in anxious visions, visits my pillow. But how to be this instrument, and how to accomplish this wish, forms my greatest anxiety. The means of grace are before you, 'tis true; but how to persuade you to use them aright, is the difficulty. The Holy Bible is in your hands, but who can incline your hearts to read it with attention? Sermons are preached in your ears, but who shall give them that saving efficacy by which your hearts may be convinced of sin and converted unto holiness? The sacraments are often administered to many, and before the most of you; but who shall so bless them, as, on the one hand, to excite you to their constant use, and on the other, to shield them from abuse and profanity? God's providence is always before you, in governing the world, in giving you fruitful seasons, in filling your hearts with food and gladness, in warning you by the death of others to be mindful of your own; but who shall awaken—oh! who shall subdue your callous hearts rightly to improve that providence to the salvation of your souls? As God alone can do this, to Him only can I look for aid, for power and direction, to make my labors, and those of my dear brethren of the ministry, of any use to you.

Fruitless, however, will be the prayers as well as the endeavors of the ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil: it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one point of duty, therefore, I would call your attention; for, without it, as you perceive, all the means of grace which you enjoy will be as if they never were. Pray, then, for yourselves, or the prayers of others will be lost upon you. In secret, beg God to give you a sense of your sins, and shew you your undone condition by nature; or the offers of pardon made to you in the gospel, will have no power to excite your love. Commence and continue the worship of God in your families, or God will not commence nor continue his work of grace to the salvation of yourselves and households.

On the morning and evening lesson, read with solemnity, according to the appointment of the Church, never cease to implore the heavenly blessing, that God, "who hath caused all Holy Scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast the blessed hope of everlasting life." When prayers are offered up to God, and his praises celebrated in public, never cease, I beseech you, to join, with your hearts and voices, in the solemn duty. Be not among those who, when appearing before God, refuse to perform the pious part assigned them; or those that think a cold, outward conformity is all that is required.

Remember that close attention and unfeigned devotion are the indispensable requisites to make the beauty of our *worship* "the *beauty of holiness.*"

If you complain of lukewarmness in your devotions, let the danger which these complaints suggest, prompt you to *pray* God to give you a *heart to pray.* If your sins present themselves in array against you, and attempt to stifle the voice of prayer, fly as those who are perishing, to the bosom of your Saviour, who once bore your sins on the cross, and now, if you put your trust in him, is ever ready to relieve you from your burthen. Ten thousand times better is the case of him who feels his sins weighing him down to the earth, if they cause him to smite upon his breast and cry, "God be merciful to me a sinner," than that of him who, however he may "thank God that he is not as other men are," yet by his life and conversation shows that faith and piety are not his ruling principles. Beg God, then, to make you feel your sins; and his mercy will hear your prayers, when crying for forgiveness. In hearing sermons, never content yourselves with barely *hearing.* As you go along with the preacher, and approve of what is said, sincerely, though silently, offer unto God the fervent wish, the devout ejaculation, that the God of grace would bless his word and impress its truth upon your hearts. The sermon, otherwise, however true and excellent in itself, will do you little good. All that is said will be meant for *others*, and not for you: your taste may criticise, but your hearts will be none the better.

Hear, then, the sum of all I'd say to you. Sincerely say your prayers to God through Jesus our Lord. Begin to pray, and you will cease to sin. Continue instant—faint not in this holy duty—and God will own you for his children, his family and his Church here on earth; and in the world to come, he will crown you with eternal glory.

DEAR BRETHREN OF THE CLERGY AND LAITY: Having spoken thus freely and sincerely, though very briefly, of your duties, it remains to speak of those which God has enabled me to perform since our last meeting. In an address of this nature, to mention my own embarrassments might want decorum, were it not necessary to state the cause of neglecting so great a portion of my Diocese.

Painful as it has been to my feelings to leave the north part of the State for two summers without an Episcopal visitation, yet my health, and the want of pecuniary means of traveling, not permitting it, I am sure of your forbearance from censure; and I hope, also, the Great Head of the Church will not record the omission as a sin against me.

On June 9th, the Sunday next succeeding the last Convention at Worthington, I admitted Messrs. John Hall and Rufus Murray to the Holy Order of Deacons; and on the same day, at the same place, I administered the apostolic rite of confirmation to 12 persons. On the Wednesday following, viz., the 12th of June, 1822, I admitted the Rev. Ezra B. Kellogg to the Holy Order of Priests, in St. Paul's Church, Chillicothe.

On the 15th, Saturday, I was at Portsmouth, and performed divine service and preached in the evening. Next day, Sunday, read morning and evening prayers, preached two sermons, and confirmed six persons. The sacraments of the Lord's supper and baptism also were administered.

On the 19th of June, I was at Chillicothe, and performed divine service and preached in the evening. Sunday, the 23d, at Worthington, and performed the ordinary duties. The 28th, on Alum creek, and performed the burial service. Sunday, the 30th, I was too much indisposed in bodily health to leave my dwelling.

July the 1st, though in ill health, I set off for the south.

July 2d, I preached and performed divine service in Springfield; and, on the 3d, did the same at Dayton. Sunday, the 7th, I preached in Cincinnati three times.

Previously to my visiting the last mentioned place, I had received letters from the Trustees of Cincinnati College, signifying my election to the presidency; and now, finding that this appointment had not only been unanimous, but that it was urged on my acceptance with assurances of its being consistent with the performance of my Episcopal duties, as far, and perhaps farther, than for the want of the means of traveling would otherwise be permitted, I thought proper to accept it. The kind treatment I have hitherto experienced, and the field opened to me by these means of being constantly useful to the rising generation, are circumstances which, though attended with some sacrifices, are calculated to afford agreeable prospects. The measure is at the disposal of a merciful Providence: I pray that it may be for good.

In returning to my family, then at Worthington, after spending the Sunday at Dayton, and performing morning and evening service and preaching twice, I took Troy and Piqua in my way, where I did the usual duties. Here the prospects of the Church, though lately very flattering, are somewhat damped by the unex-

pected departure of the Rev. Spencer Wall. They seemed, however, not discouraged; and look forward with peculiar solicitude for the services of a pious missionary.

Sunday, 21st, I was at Worthington; and the 20th, at Delaware, performed duty morning and evening. Monday, 29th, in the afternoon, I read prayers and preached at Berkshire, besides meeting the youth in the evening for prayer and exhortation.

Monday, 23d. I pursued my journey, through almost an entire woods, to Coshocton county. Here, in Perry township, a few families had associated together, under the direction of the Rev. Mr. Morse, by the name of St. Matthew's Church. Their zeal in proceeding immediately, though under straitened circumstances, to the erection of a place for public worship, deserves much praise. The building, though made with hewed logs, bids fair to unite a considerable degree of neatness with commodiousness and firmness. When it is considered that it is the effect of the personal labor of a handful of pious men, assisted only by the voluntary donation of a few persons in Zanesville, in the articles of glass and nails, will, when finished, furnish a theme of wonder and praise. God grant that this worthy example may be imitated by others, in like and more favorable circumstances.

In this parish I endeavored to perform the duty imposed on me by our Heavenly Master, in visiting the sick, in prayers, and in preaching the word, from the 31st of July till the 4th of August, when I administered the Lord's Supper to 17, and confirmed 22 persons. Monday the 5th, in company with Mr. Trimble, I rode about fifteen miles, to Mill Creek township, between the Tuscarawas and Whitewoman rivers. Here, the same day, according to appointment previously sent, I preached, confirmed 9, and administered the Holy Communion. The same day rode twelve miles to Coshocton village, held service, and preached in the evening.

From Coshocton to Steubenville is eighty miles. Under a burning sun, God enabled me to travel it in two days. The remainder of the week was spent in assisting the Rev. Mr. Morse in parochial duties. On the evening of the 10th, divine service was performed by Mr. Morse, and a sermon by myself.

Sunday the 11th, still at Steubenville—morning and evening service. The Holy Communion was administered, 14 persons confirmed, and one child baptized.

Monday 12th, at St. James', Cross Creek, the Holy Sacrament was administered, and 5 persons confirmed.

Tuesday, 13th, at Mr. Finlay's, ten miles from Cross Creek, confirmed one, and administered the Communion to between 20 and 30 persons. From this till Saturday, I spent the time in St. Clairsville, when divine service was held and a sermon preached.

Sunday the 18th, I consecrated a neat and commodious building to the service of Almighty God, in St. Clairsville, by the name of St. Thomas' Church. It is fifty feet by forty, built of brick, and neatly finished. The people of St. Clairsville, under the very laudable exertions of the Rev. Mr. Armstrong, who, though living in Virginia, officiates by letters missionary among them, deserve much praise for their zeal and liberality. Few persons have done more with the like means. Would that their example, in this respect, were imitated. This is the second Church consecrated in the Episcopal communion west of the mountains. After the service of consecration, the rite of confirmation was administered to ten, and the Holy Communion was celebrated.

Monday, the 19th of August, in company with the Rev. Mr. Armstrong and others, I visited Morristown, preached, and baptized one child. The body of a small church is reared in this place, which, it is hoped, may be finished for consecration this fall. The pious exertions of a few in this place and neighborhood deserve much commendation. I sincerely pray that their liberality may be returned in heavenly blessings.

Wednesday, 21st, I was in Monroe county; held divine service, and preached at Mr. Bryan's. Same evening rode through the woods about five miles to visit a sick person, and, after prayers and exhortation, returned to Mr. Wendal's.

Next day, August 22d, I held divine service, and preached to a congregation gathered in the woods, and baptized one child.

Viewing the destitute condition of these interesting people, not only in respect of the means of religion, but those of common learning, I thought proper to engage Mr. John M. Jones, a candidate for Holy Orders, as a Lay Reader and Catechist, to place himself among them, and to teach school. From his well known character for piety, from conversations had with him in person, and more especially from accounts by letter received from the people of his charge, I am fully persuaded he has done his duty faithfully, and been instrumental of much good to the Church of the Redeemer. For this important service, I gave him to expect the sum (would it were more) of fifty dollars per annum, it being understood that the principal means of living would be afforded him by the persons

among whom he officiates. From Monroe county I passed directly to Zanesville, where, on the 24th, Saturday, there was service and a sermon.

Sunday the 25th, assisted by the Rev. P. Chase, Jr., divine service was performed and sermons preached morning and evening. The same duties were performed on the Saturday following; the remainder of the week being employed in visiting the members of the parish.

Sunday, 1st September, still at Zanesville. Two persons were confirmed, and the Holy Communion administered—sermon and prayers both morning and evening. In the evening the Holy Sacrament was administered at the bed-side of a sick person. On Monday and Tuesday I returned to my then residence at Worthington.

My time from this period to the present has been divided between the duties of an ecclesiastical nature, and those which arose out of the appointment to the presidency of Cincinnati College. In going to and returning from the commencement last September, I officiated at Springfield, Dayton, and Hamilton. The last mentioned place, twenty-five miles from Cincinnati, I have visited three times this spring; instituted a parish by the name of St. Matthew's, in which are eight communicants, three of whom I confirmed.

Having been called to Zanesville last February, by the very alarming sickness of my son, I had the great satisfaction of administering the Holy Supper again to the communicants of that parish; all the members of which seem now doubly dear to me, for their uncommon kindness shown their minister in the time of great distress.

Besides my duties to the youth in College since in Cincinnati, I have deemed it incumbent on me to assist the Rev. Mr. Johnston, whenever in my power, in whatever pertaineth to the administration of the word and sacraments.

I cannot close this account of the year that is past, without thus publicly acknowledging the goodness of God in raising me twice, since I saw you, from very great and dangerous sickness. When to all expectation brought very near the eternal world, the divine hand was almost visible in detaining me. That this, my longer continuance among you, may be for our mutual good in this world, and eternal happiness in the next, I beg you to join your prayers with those of your affectionate pastor.

By the foregoing statement, it may be seen that, in this Diocese, during the last year, there have been confirmed eighty-seven persons. The number baptized, on my private record, is thirty-six. With the exception of one or two instances, I have noticed a considerable increase to the Holy Communion, and a growing zeal for religion. Many places however, by reason of their remote and destitute condition, are more the subject of our prayers than of our congratulations.

As President of the Missionary Society under your particular patronage, I can state to you that all the means, by writing and entreaty to such at the eastward as I supposed influential in sending proper clergymen to visit and build up our vacant parishes, have been hitherto unavailing. With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste for the want of laborers. Had it not been for the extraordinary exertions of the fixed Presbyters, in seeking all occasions, often to the great detriment of their own people, of traveling even in the most inclement seasons, in pursuit of the scattered sheep, the interest of the Church, in many places, must have expired. Two faithful itinerant missionaries, by the blessing of God, would have prevented much evil, over which we are now compelled to mourn in silence.

But instead of closing this address with the exhibition of the melancholy side of the picture before us, let us thank God for the mercies which remain. We are at unity and love among ourselves; we have faith in the Lord's goodness; we have a firm reliance on his power and grace; and we know that all things will work together for the good of those who love God. The Holy Scriptures, by the very laudable exertions of the Bible Societies, have spread wide among us. The divine seed is thus planted. May it take root downward, and bear fruit upward. May the Great Lord of the harvest send forth laborers to enclose, to cherish, and to gather in what the Lord himself hath planted.

Convention adjourned till 4 o'clock.

[FOUR O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the rules of order observed by this house, in their last Annual Convention, be now adopted.

Resolved, That the word *more*, in the second Canon, be stricken out, and the word *two* inserted in its place, which will make it read thus: "It shall be the duty of every clergyman to attend all Conventions of the Diocese; and it shall be the duty of every parish to send *one* or *two* lay delegates."

Arory Buttles and Christopher Ripley appeared as delegates from St. John's Church, Worthington, exhibited a certificate, and took their seats.

The Clergy were called on for their reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the journals.

The Rev. Roger Searle reports to the Bishop as follows:

That during the warm season of the last year, his health did not admit of but very little ministerial services beyond the limits of the county in which he resides. But in the early part of the fall season, he was able to commence labors in different and distant parts of the north of Ohio. From that time to this, he has been almost constantly employed in the parishes previously organized; and besides the county of Huron, in missionary labors through all the counties of the Western Reserve. He has publicly celebrated the Holy Communion fourteen times. In St. John's Church, Liverpool, once; in Trinity Church, Brooklyn, once; in St. Paul's, Medina, three times; in St. Paul's, Norwalk, once; in St. James, Boardman, twice; in Christ Church, Windsor, three times; and in St. Peter's, Ashtabula, twice. Also, being on his way to Columbus the winter past, he spent one Sunday in St. John's Church, Worthington, and administered the Communion.

Mr. Searle has also given the Communion to the sick in several instances, with much apparent usefulness. The following will show the state of the several parishes in the north, as to the number of families and communicants:

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. Paul's Church, Medina.—Aggregate number of families, 45; aggregate number of communicants, (suspended 1,) 57; baptisms, 5; marriages, 3; funerals, 1.

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and St. Paul's Church, Norwalk.—Aggregate number of families, 105; communicants, 108; baptisms, 21; marriages, 1.

In most of these parishes great harmony prevails, and evident marks of increasing zeal for the promotion of *primitive piety*.

The Rev. Samuel Johnston reports to the Bishop as follows:

The congregation which I serve has, within the past year, increased some in its numbers, and we are not without hopes in spiritual knowledge and practical godliness. Some care and pains have been taken to cultivate this portion of the Lord's vineyard. It has been hedged, and pruned, and watered, and watched, with anxious solicitude; and our hearts are somewhat cheered with the prospect of fruit unto holiness.

Catechetical instruction has been attended to with considerable care; and the improvement and pious deportment of a portion of the children are such as to inspire the hope that they may ultimately become living members of the Church of Christ.

In the Sunday school attached to the Church are many members who exhibit diligence in their tasks, and appear influenced by that "*fear of the Lord which is the beginning of wisdom.*" To the teachers, our most sincere gratitude is due; and that heart must be a stranger to prayer, which cannot invoke the blessings of heaven upon persons, who, year after year, continue their unwearied exertions in this unostentatious labor of love. Their services may not attract the eye of the world, but "*God, who seeth in secret, will reward them openly.*" The Female Benevolent Society still continue to furnish the destitute scholars with clothing.

Since my residence in Cincinnati, it has been customary with us to convene weekly, in the winter season at private houses, and in the summer in the church, for the purposes of prayer and religious instruction. Experience has confirmed me in the opinion, that the measure is calculated to enlighten the understandings, warm the hearts, and increase the love and unity of God's people.

Since the last Convention, I have officiated twice at Columbus, five times at Springfield, twice at Dayton, once at Hamilton, and once at Worthington.

Our Missionary Society still continues to preserve its benevolent objects in view; and its members long to hail the day when the Miami country shall be favored with an able and pious missionary, who, with the divine blessing, shall be instrumental in extending the boundaries of the Church.

The following is from the parish records:

Christ Church, Cincinnati.—Families, 89; communicants, (last year, 45; removals, 5; suspended, 1; deaths, 2; additions, 17)—present number, 53; baptisms, 10; marriages, 5; funerals, 18; catechumens, 35; Sunday school scholars, 110.

The Rev. Mr. Morse reports to the Bishop as follows:

St. Paul's Church, Steubenville—Rev. Intrepid Morse, Minister.—Number of families, about 35; communicants, (removed, 7; died, 2; added, 7) 48; baptisms, (children, 16; adult, 1)—17; marriages, 2; funerals, 5; catechumens, 30.

St. James' Church, Cross Creek.—Number of families, about 30; communicants, (removed, 4; suspended, 2; died, 1; added, 26) 72; baptisms, (children, 15; adult, 1) —16; funerals, 3; catechumens, about 20.

During about twelve weeks' missionary duty in various parts of the State, Mr. Morse performed divine service and preached sixty-three times, baptized thirty-five children and one adult, and attended two funerals.

The destitute condition of most of the places visited is but too well known to the Bishop, from personal inspection, to need any additional illustration from one who visited them only in the character of a missionary, and that, too, for a brief space of time. Suffice it to say, that, in general, in the places which came under review, amid all their discouragements and privations, the members of our communion maintain, to a considerable degree, the life and power of godliness; that their attachment to the faith once delivered to the saints still continues; and their hope of aid from the general and dioccsan missionary societies is not yet extinguished, although, in many instances, it is become nearly allied to that "hope deferred" which "maketh the heart sick."

The Rev. Ezra B. Kellogg reports to the Bishop as follows:

St. Paul's Church, Chillicothe.—Communicants, (added, 6; removed, 2) 25; baptisms, (infants,) 7; marriages, 4; funerals, 3.

All Saints' Church, Portsmouth.—Communicants, (added, 6) 24; baptisms, (adults, 2; infants, 6)—8; marriages, 1.

St. Philip's Church, Circleville.—Families, 5; communicants, 4; baptisms, (adults, 2; infants, 3)—5.

During the last year I continued, till the first of April, to officiate, as formerly, at Portsmouth and Circleville. Since that time, my labors have been principally confined to Chillicothe. The two former parishes are now destitute of regular ministrations. Could a faithful minister be stationed at Portsmouth, the members of our communion at that place, under the divine blessing which has hitherto attended them, would soon become a multitude. Divine services are performed among them every Sunday, by a lay reader, who deserves much praise for his zeal and assiduity.

At Chillicothe, the prospects of the Church are gradually brightening. Many are attached to her doctrines and worship. The seed, we hope, is duly planted and faithfully watered, and we look with confidence for the blessing of him "*who giveth the increase.*"

The Rev. Philander Chase, Jr., reports to the Bishop as follows:

That, agreeably to previous arrangements, he commenced his duties in Zanesville immediately after the session of the last Convention; his support being principally derived from a school. He continued in this duty, with little intermission, till the 27th January, 1823, when, being attacked with a violent hemorrhage of the lungs, he was unable to officiate till the latter part of April last. Since then, being partially restored to health, he has resumed his functions in Zanesville. He has, on occasional visits, preached several times in Worthington, Steubenville, &c.

With languid and feeble health, he yet hopes to be the means of some benefit to the congregation in which he is placed. Though our little Zion seems decayed and friendless, still a cheerful and confiding faith teaches to look forward to better days, when the slumbering shall be awakened, and the careless aroused; and we, ourselves, found to have received the outpourings of the grace of God, by frequenting the fountain *whence*, and the channels *where*, it flows. Though strenuous and unremitted exertions, and many sacrifices, seem to be necessary on the

part of both clergy and people *now;* yet, perhaps, on that very account, the prospect is brighter, and the hope more sure of better things in the Zion of our God hereafter.

Mr. Chase reports 5 baptisms (1 adult and 4 infants); marriages, 2; funerals, 5.

The Rev. John Hall, Deacon, reports to the Bishop as follows:

Immediately after my admission to holy orders, at the close of the last annual Convention of this Diocese, I returned to the north of Ohio, where I have performed the following services:

Morning and evening prayers, and delivered sermons in St. Peter's, Ashtabula, thirty-one Sundays; in St. Paul's, Medina, four Sundays; in St. Paul's, Norwalk, two Sundays; in Trinity Church, Brooklyn, one Sunday; in Christ Church, Windsor, one Sunday; in St. James' Church, Boardman, one Sunday; in Salem, one Sunday; in Unionville, three Sundays. In addition to these services, I have, as far as possible, made family visits, and given catechetical and other instructions, as occasion required. I have, during the past year, delivered many occasional public lectures on week days and holy days; particularly in Lyme and Norwalk, Huron county; in Wellington, Lorain county; in Unionville, Geauga county; in Harpersfield, Salem, Rome, and Windsor, Ashtabula county; in Youngstown, Trumbull county; and in Loudonville, Richland county. During the last year, I have baptized five adults and eleven children.

From the full conviction that it is the vineyard of the Lord in which we labor, I humbly hope that my exertions, with those of my brethren in this Diocese, will be crowned with success. The Great Head of the Church will not fail to extend his fostering care over the vine which his own right hand hath planted. Although the cry for ministerial services is very great, yet the parts which are visited present, with *few* exceptions, encouraging prospects. Religious and moral improvement gradually progress, indicating blessings on the past, and promising success to the future exertions and prayers for the prosperity of Zion.

Resolved, That the Convention now proceed to elect four clergymen and four laymen, as the Standing Committee for the ensuing year.

Whereupon, the following persons were elected: *Clergy*—The Revs. Roger Searle, Samuel Johnston, Intrepid Morse, Ezra B. Kellogg. *Laity*—Noah M. Brunson, Medina; Bezaleel Wells, Steubenville; Edward Hallam, Cincinnati; Levin Belt, Chillicothe.

Resolved, That as this Diocese is entitled to four Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, that the Convention proceed now to the election.

Whereupon, the following persons were elected: *Clergy*—Revs. Roger Searle, Intrepid Morse. *Laity*—Bezaleel Wells, Steubenville; William K. Bond, Chillicothe.

Messrs. Walter Thrall and Daniel C. Noble, from St. Philip's Church, Circleville, presented certificates of their election as lay delegates, and took their seats.

Adjourned for divine service; when the Rev. Intrepid Morse read prayers, and the Rev. B. Kellogg delivered a sermon.

THURSDAY, JUNE 5TH, 9 O'CLOCK, A. M.

The Convention assembled. Divine service by the Bishop.

Resolved, That the Rev. Intrepid Morse and Mr. Christopher Ripley be a committee appointed to investigate the accounts of this Convention, and report those parishes that are in arrears for their proportion of expense in publishing the journals, &c.

Resolved, That there be a Treasurer elected for this Convention.

Whereupon, Edward Hallam was elected.

Resolved, That the following Canons be adopted:

1st. *Concerning persons ineligible to a seat in Convention.*

No person displaced from the ministry, or while suspended from the exercise of the functions of the same; no excommunicate person, nor any one while under a suspension from the privilege of the Holy Communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

2d. *Concerning reading clerks or lay readers.*

Whereas, reading clerks or lay readers are no otherwise recognized by the Church than as persons permitted, in the absence of ordained ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the rubrics and canons of the Church; and whereas, they should be exemplary and godly persons, and, as such, ought to be well known and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry shall be considered as authorized to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the Diocese, or, in case of any vacancy, by the president of the Standing Committee.

The Convention adjourned, for divine service, till 4 o'clock.

Prayers by the Rev. S. Johnston, and a sermon by the Rev. R. Searle.

The Right Rev. the Bishop admitted Mr. John M. Jones, of Beaver township, Guernsey county, to the Holy Order of Deacons, and administered the Holy Communion.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The committee appointed to examine the state of the accounts due from parishes for the publication of the journals, &c., presented the following report:

	Paid, 1821.	Paid, 1822.	Paid, 1823.	Amt. of tax for 1821-2-3.
Christ Church, Cincinnati,	5	5	5	15
St. Matthew's Church, Hamilton, taxed for 1823,	–	–	–	2
St. Paul's Church, Medina,	–	–	6	6
St. Peter's Church, Delaware,	2	2	2	6
Trinity Church, Columbus,	–	–	–	6
Grace Church, Berkshire,	2	2	2	6
St. Peter's Church, Morristown,	2	2	2	6
St. James' Church, Zanesville,	4	4	4	12
St. Paul's Church, Chillicothe,	–	5	5	15
Christ Church, Beaver, Guernsey county,	–	–	–	6
St. John's Church, Worthington,	–	10	–	15
St. Philip's Church, Circleville,	–	2	2	6
St. John's Church, Liverpool,	–	–	–	6
Trinity Church, Brooklyn,	–	–	–	6
St. Paul's Church, Steubenville,	5	5	5	15
St. James' Church, Cross Creek,	2	2	2	6
St. Peter's Church, Ashtabula,	2	2	2	6
St. Paul's Church, Norwalk,	–	–	–	4
St. James' Church, Boardman,	–	2	–	6
Christ Church, Windsor,	–	–	–	6
All Saints' Church, Portsmouth,	2	2	–	6
St. Thomas' Church, St. Clairsville,	–	–	–	12
St. Thomas' Church, Dayton,	–	–	–	9
St. Matthew's Church, Mill Creek, Coshocton county—formed, 1821,	–	–	–	4
St. Luke's Ch., Perry, Cosh. co.—formed, 1821,	–	–	–	4
	25	45	39	191

The committee find, that twenty-three dollars and twelve and a half cents are still due from the Convention for printing the Journals for and previous to 1821; and four dollars and sixty-nine cents for printing the Journals of 1822.

INTREPID MORSE,
CHRISTOPHER RIPLEY.

Resolved, That the following sums be deducted from the charges against the parishes respectively annexed: St. John's, Liverpool, $4; Trinity, Brooklyn, $4; Christ, Windsor, $2; St. Thomas', St. Clairsville, $2.

Resolved, That the following parishes be entirely excused from the charges against them: Christ Church, Beaver; St. Thomas', Dayton; St. Matthew's, Mill Creek, Coshocton county; St. Luke's, Perry, Coshocton county.

Resolved, That the committee appointed to investigate the accounts of the Convention be directed to pay over twenty-five dollars, of the funds now in their hands, to the Treasurer, for the purpose of printing the Journals of the present Convention, and that they apply what funds may be on hand, after further collections, to liquidate former arrearages.

Resolved, As the sense of this Convention, that their thanks are due to the inhabitants of Worthington, for their kindness and uniform hospitality to the members thereof.

Resolved, That the next annual meeting of this Convention be held in St. Paul's Church, in the town of Chillicothe.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

SAMUEL JOHNSTON, *Secretary.*

*** On Sunday, the 8th instant, in St. Paul's Church, Chillicothe, the Rev. Philander Chase, Jr., minister of St. James' Church, Zanesville, was admitted to the holy order of Priests; and on Sunday, the 29th instant, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, Miss., was admitted to the holy order of Deacons, by the Right Rev. Bishop Chase.

APPENDIX No. I.

RELATIVE TO THE MISSIONARY SOCIETY:

Omitted in the Journal of 1822.

List of the Life Members of the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

Right Rev. Philander Chase, - - - - - - - $12—paid.
Henry Brush, - - - - - - - - 12—paid.

Members who pay, annually, one dollar.

Names.	Places of Residence.	Time of becoming members.	Paid, 1821.	Paid, 1822.	Paid, 1823.
Charles Hammond,	Cincinnati,	1821	1	—	—
Bezaleel Wells,	Steubenville,	"	1	—	—
Samuel Johnston,	Cincinnati,	"	1	1	1
Thomas Osborne,	Cincinnati,	"	1	—	—
Intrepid Morse,	Steubenville,	"	1	1	1
Roger Searle,	Medina,	"	1	1	1
Rufus Murray,	Western Reserve,	"	1	1	—
Joseph H. Crane,	Dayton,	"	—	—	—
Daniel L. Collin,	Steubenville,	"	1	—	1
John Hall,	Ashtabula,	"	1	1	1
Philander Chase, Jr.,	Zanesville,	"	1	1	—
Samuel Gunn,	Portsmouth,	"	1	—	—
Seth Croker,	Worthington,	"	1	—	—
Aaron Strong,	Sunbury,	"	1	—	—
Ezra Griswold,	Worthington,	"	1	1	1
Cynthia Barker,	Worthington,	1822	—	1	1
William Little,	Delaware,	"	—	1	1
J. L. Webb,	Delaware,	"	—	1	—
Robert Jamison,		"	—	1	—
Caleb Howard,		"	—	1	—
Noah Spalding,		"	—	1	—
Wm. Walker, Jr.,		"	—	1	—
C. Griswold,		"	—	1	—
Ozias Burr,		"	—	1	—
William Smith,		1823	—	—	—
John M. Jones,	Beaver,	"	—	—	1
A. Buttles,	Worthington,	"	—	—	1
Christopher Ripley,	Worthington,	"	—	—	1
Joseph Beatty,	Steubenville,	"	—	—	1
Trial Tanner,	Canfield,	"	—	—	1
Wm. R. Dickinson,	Steubenville,	"	—	—	1
Rezin Hammond,	Guernsey,	"	—	—	1
Robert Jones,	Hamilton,	"	—	—	1
James A. Fox,	Pinckneyville, Miss.,	"	—	—	1
Walter Thrall,	Circleville,	"	—	—	—
Guy W. Doan,	Circleville,	1821	—	—	—
John E. Morgan,	Circleville,	1821	—	—	—

Names of the Members of Societies auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

St. Paul's, Chillicothe—Members, by paying one dollar.

E. B. Kellogg,	J. S. Swearingen,	Edward King,*	Henry Jack,
Levin Belt,	Matthias Haufnagle,	Robt. Kerchival,	Peter Leister,
Daniel Steinhor,	J. W. Collett,*	D. B. Macomb,	Ira Delano,
J. Woodbridge,	W. S. Porter,*	J. Woodbridge,	Benjamin Eaton.
Wm. K. Bond,	Thomas James,*	E. P. Kendrick,	

The names thus (*) marked are unpaid.

Female Auxiliary Society of St. Paul's, Chillicothe, names unknown, forwarded twenty-three dollars.

Episcopal Church at Piqua, by paying one dollar.

N. Greenham,	John C. Lest,	Wm. Johnston,	John D. Howe,
Wm. R. Barrington,	Joseph Sage,	John Johnston,	John C. Ferrall.
John McCorkle,			

Episcopal Missionary Society at Springfield, Clark county, forwarded thirteen dollars, without the names.

Episcopal Missionary at Troy, by paying one dollar.

Hezekiah H. Reed,	Henry Boose,	Asa Coleman,	Cornelius Westfall,
Asa Mayo,	Benj. Overfield,	Fielding Lowry,	David Williamson.

Auxiliary Society of Christ Church, Cincinnati, by paying fifty cents.

Th. Jenifer Adams,	B. E. Bliss,	Edmund C. Smith,	Thomas Burley,
John Stinson,	N. M. Whittemore,	Wm. Brown,	James Tallant,
Samuel Johnston,	Wm. S. Johnston,	John R. Wilmer,	Samuel Scott,
Edward Hallam,	Dan'l P. Robbins,	Joseph Cowdin,	Martin Hill,
James M. Mason,	Thomas Osborne,	Ethan Stone,	—— Fearing,
John Jolley,	Elijah Hayward,	Andrew Mack,	P. S. Symmes.
Richard Fosdick,	Luman Watson.	John P. Foote,	

Twenty-seven members, each 50 cents,	$13 50
Collection in Church,	11 66
	$25 16

All Saints' Parish, Portsmouth, forwarded, (names unknown,)	$13 00
From Brooklyn, Cuyahoga county, by Col. Barber,	5 00
From St. Peter's Church, Morristown,	4 00
From Gov. Meigs, and others,	6 00

Grace Church, Berkshire—Subscriptions from sundry individuals:

David Prince,	$12 00	Thos. Brown,	$1 00	P. Chase, Jr.,	$2 00
Ichabod Plumb,	4 00	Wm. Ramsdall,	3 00	A friend,	1 00
Selah Skelton,	4 00	Julia Strong,	1 00	Sophronia Prince,	1 00
Joseph Prince,	4 00	Eliza Strong,	50	Alwood Smith,	50
Aaron Strong,	3 00	Abby Skelton,	50	Elias Adams,	50
Lawrence Myers,	1 00	Minerva Brown,	50	William Smith,	3 00
David T. Sherman,	2 00	Polly Skelton,	50		
Whole amount,					$45 00

St. Peter's Church, Delaware.

J. L. Webb,	$15	M. D. Pettibone,	$3	John Minter, Jr.,	$1
Wm. Little,	15	E. Griswold, Jr.,	2	Rutherford Hays,	2
Solomon Smith,	5	Benj. Powers,	1	Asahel Welch,	1
Robert Jamison,	5	Hez. Kilbourn,	3	Chester Griswold,	3
Noah Spalding,	5	David E. Jones,	1	Moses Byxbee, Jr.,	3
Caleb Howard,	3	Ralph Dildine,	1	Walter Watkins,	1

Whole amount, $72

To be paid whenever a missionary shall be employed in this and the neighboring parishes.

Forwarded to Missionary Society, for 1823, Christ Church, Cincinnati:

Samuel Johnston,	c. 50	Edward Hallam,	c. 50	James M. Mason,	c. 50
Luman Watson,	50	H. Rockey,	50	Thos. J. Adams,	50
Joseph Cowdin,	50	John R. Wilmer,	50	G. Yeatman,	37
Wm. Brown,	80	E. C. Smith,	50	John Stinson,	50
John P. Foote,	50	J. G. Worthington,	50	Wm. S. Johnston,	50

	$7 37
Collection in Church,	10 63
	$18 00
Forwarded by the ladies of St. Paul's, Chillicothe,	10 50
Forwarded by the ladies of All Saints', Portsmouth,	10 00

PROCEEDINGS OF THE MISSIONARY SOCIETY.

JUNE 5TH, 1823.

This being the day appointed by the Convention for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the State of Ohio," the members thereof assembled in the College edifice, at Worthington,

during the recess of the Convention. Divine service was performed; after which, a quorum being present, the Society proceeded to business.

The President stated what measures had been pursued by himself, during the past year, in relation to the Society.*

Resolved, That the President draw on the Treasurer for fifty dollars, in favor of Mr. John M. Jones, for his services in Monroe county.*

Resolved, That the order by the President on the Treasurer, in favor of the Rev. Mr. Searle, for fifty dollars, be placed to the debit of the Society.

Resolved, That the Rev. Mr. Searle receive eighty-three dollars, in addition to what he has already received, for missionary services.

Resolved, That the Rev. Mr. Hall receive, for missionary labors within the last year, one hundred and thirty-three dollars.

Resolved, That whenever the Rev. Rufus Murray shall present a satisfactory report of his missionary services for the year past, to the Bishop, the latter be authorized to draw an order in his favor, on the Treasurer, for thirty-three dollars.

The rest of the Clergy gave an account of their missionary services; and when required to state what compensation they demanded, declined receiving any.

The Society adjourned *sine die*.

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4 O'CLOCK, P. M.

Members assembled by request of the President.

The following persons were chosen managers: The Rev. Roger Searle, Rev. S. Johnston, Rev. I. Morse, Rev. Ezra B. Kellogg, P. Chase, Jr., Rev. John Hall, B. Wells, H. Brush, Wm. Little, A. Buttles, Robert Jones, and C. Ripley.

The managers then proceeded to elect, from their own numbers, the officers required by the 6th article of the Constitution; whereupon, the following persons were duly chosen, viz: Rev. Roger Searle, Vice President; Samuel Johnston, Recording Secretary; J. B. Kellogg, Corresponding Secretary; Mr. William Little, Treasurer.

Adjourned till after divine service.

The Society met pursuant to adjournment.

Resolved, That this Society appoint the Rev. Philander Chase, Jr., to cross the Atlantic, with proper credentials, for the purpose of soliciting aid, in Great Britain, for the support of the Protestant Episcopal Church in the Diocese of Ohio; and that he be allowed five hundred dollars for his expenses.

Resolved, That the Right Rev. the Bishop be respectfully requested to furnish the proper credentials, and also to furnish an address, setting forth our condition, our wants, and our prayers, to the Right Rev. the Bishops, Clergy, and members of the Church of England.

Resolved, That the minister of every parish, and the President or presiding officer of every Auxiliary Society, and every person procuring subscribers to the parent Missionary Society of this Diocese, be requested, annually, at the anniversary meeting, to furnish the Recording Secretary thereof with the names of all persons belonging to the parent Society, and the Constitutions of all Auxiliary Societies, and names of persons belonging to them, over which they preside, or for which they procure subscribers.

The Managers of the Missionary Society, in consequence of the sickness of the late Recording Secretary, and the partial indisposition of their Treasurer, connected with some unavoidable circumstances, are unable to present any formal report; they however cannot forbear to remark, that they feel a peculiar solicitude that the institution should sustain a character consistent with the means of the members belonging to *our communion*. Nor is this anxiety anywise lessened, when we contemplate the extensive field of usefulness, to the heralds of the cross, in this destitute region, where our little flocks are scattered as sheep having no shepherd. Wherever there can be a Society formed, as an auxiliary to the parent institution, however humble the means, let the benevolent work commence.

We should do injustice to our feelings to suppose, for a moment, that wherever a missionary association, within the past year, has been formed, that it will suffer, for want of personal exertions to promote the object for which it was designed. Let every heart, and every hand, be engaged in this good cause.

A few years since, the Church had no regular organization; but by the providential care of her Divine Head she has been established, and is now gradually increasing in usefulness and strength,—advancing "to the battle of the Lord against the mighty." We verily believe that no sincere Episcopalian can look back upon the formation and successful progress of the Church, as represented in the concise view of our Journals, without lively gratitude to the "Chief Shepherd and Bishop of souls." Who, after contrasting the past with the present,

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*See 91st page of the Journals.

will not, in looking forward to the future, wish to renew his strength? Who will not present his humble supplications to the Fountain of Mercy, that these western wilds, which once resounded with the savage war-whoop, may soon more extensively be cheered with the sound of the gospel of peace, and the hallelujahs of the redeemed?

If, during the past year, we have experienced heavy domestic afflictions; if we have had to endure many trials, and some of us laborious exertions, for the extension of truth; if we have been painfully disappointed in our reasonable expectations of missionaries from the east; if we have lamented over the careless, the ungodly, and the hypocritical, spreading their baneful examples; if we reflect that many thousands have neglected to improve the means of grace;—yet many occurrences of an opposite nature incite us to declare, "hitherto the Lord hath helped us." It is a mercy of no ordinary character, that our zeal increases with our numbers; that many of our infant Churches, destitute of the regular ministrations of the word, still have hopes, that ere long the messengers of truth may be seen and heard among them; that harmony in council, and unity in effort, exist among our clergy and laity, and one sentiment only pervades the whole. It is gratifying that wheresoever the evangelist has traversed our Diocese, he has been hailed as the messenger of glad tidings. Bearing in his credentials the authority of his Divine Master, proclaiming peace and good will towards men, he has every where been welcomed with joy. Though long deferred, the hope still cheers us, that the time is not far distant when others will hear us mingle our cries with the angel of Macedon, "*Come over and help us.*" But to make these our hopes successful, we must remember who it is that hath the hearts of all men in his hand. To Him, therefore, let us pray with increasing fervor, that faithful ministers of Jesus Christ may be sent among us, who shall assist in pulling down the strongholds of Satan, and building up the walls of Zion.

A never-failing trust that God will protect his Church, inclines us to believe that his Holy Spirit will influence the hearts of some, *even here*, and give them means to prepare for the sacred office. If from other fountains we can draw no water, who can tell that God will not be gracious unto us, and cause, *even here, in the wilderness*, some humble stream to flow, to make glad his Zion, his own city. To this effect he will *hear our prayer*, if with faith and constancy we let *our cry come unto Him.* (Signed) PHILANDER CHASE, *President.*

Attest: SAMUEL JOHNSTON, *Secretary.*

It is earnestly requested that those parishes who have not forwarded the amount due from their Missionary Associations, for 1823, to the parent institution, be pleased to transmit them to Mr. William Little, the Treasurer, at Delaware.

Treasurer's account for Journals of 1823.

Cash paid Mr. Th. Wilson for printing 530 copies, and stitching, - -	$23 00
Cash received per Rev. Mr. Johnson, - - - - - - - - -	25 00
Due the Convention, - - - - - - - - - - -	$2 00

June 28, 1823. E. HALLAM.

Note by the Editor.

During the printing of these Journals, information was received, through the medium of the Rev. Geo. Boyd, of Philadelphia, that the sum of $170, a donation for the benefit of the Episcopal Missionary Society of Ohio, from four ladies of Charleston, South Carolina, awaited his order. The ladies mentioned were Mrs. Dehon, Mrs. Russel, Mrs. Gregorie, and Mrs. Middleton; to whom the Bishop, in this manner, begs leave, in the name of the Society, to return his most grateful acknowledgments.

1824.

JOURNAL

OF THE

SEVENTH ANNUAL CONVENTION,

HELD AT CHILLICOTHE, NOVEMBER 3D—5TH, 1824.*

A LIST of the Clergy belonging to the Diocese of Ohio.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, residing at present in Worthington.

PRESBYTERS.

Rev. JOHN ARMSTRONG, residing in Wheeling, Virginia, but officiating a part of his time in St. Thomas' Church, St. Clairsville.

Rev. JOSEPH DODDRIDGE, Missionary.

Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. EZRA B. KELLOGG, Minister of St. Paul's Church, Chillicothe, and All Saints', Portsmouth.

Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James', Cross Creek.

Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES WHO ATTENDED THE CONVENTION.

All Saints' Church, Portsmouth—Aaron Kinney, Samuel Gunn.

St. John's Church, Worthington—Rensselaer W. Cowles, George H. Griswold.

St. Peter's Church, Delaware—William Little, Caleb Howard.

St. Paul's Church, Chillicothe—William Key Bond, Henry Brush.

St. Thomas' Church, St. Clairsville—David Neiswanger, George Roe.

St. James' Church, Boardman—Trial Tanner.

St. James' Church, Zanesville—John Matthews.

St. Matthew's Church, Hamilton—William Sparrow.

St. Paul's Church, Steubenville—Bezaleel Wells, George Chapman.

St. Peter's Church, Morristown—Edward Roe.

Christ Church, Cincinnati—Charles Hammond.

St. John's Church, Liverpool—Chauncey Barker, Ozias Burr.

St. James' Church, Piqua—John Johnston.

St. Paul's Church, Medina—Arory Buttles, Joseph L. Webb.

St. James' Church, Cross Creek—Daniel Dunlavy.

Grace Church, Berkshire—David Prince.

CHILLICOTHE, WEDNESDAY, Nov. 3, 1824.

THIS being the place agreed on, by the Protestant Episcopal Church of the Diocese of Ohio, for the Convention of the same,

* "Cincinnati: Looker & Reynolds, Printers. 1824."

the Bishop having appointed the time, the clerical and lay delegates generally attended at 10 o'clock, A. M., in St. Paul's Church.

Divine service was conducted by the Right Rev. Bishop Chase, (Lessons, Isaiah lx., Romans xii.; Psalms selected, xxvii. and cxviii.; Psalm sung, 85th, and 29th Hymn); and after the administration of the rite of Confirmation, and the sacrament of the Lord's Supper, the Bishop took the Chair.

The Secretary of the last Convention then read over the list of the Clergy, and the following answered to their names, and took their seats:

The Right Reverend Philander Chase, D.D.,

Rev. Samuel Johnston,	Rev. Ezra B. Kellogg,
Rev. Intrepid Morse,	Rev. Roger Searle.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

William Little,	Samuel Gunn,	Ozias Burr,
Caleb Howard,	Aaron Kinney,	John Johnston,
William Key Bond,	Bezaleel Wells,	Arory Buttles,
Henry Brush,	George Chapman,	Joseph L. Webb,
David Neiswanger,	Edward Roe,	Daniel Dunlavy,
George Roe,	Charles Hammond,	David Prince,
Trial Tanner,	Chauncey Barker,	Rensselaer W. Cowles,
William Sparrow,		George H. Griswold.

Agreeably to the 45th Canon of the General Convention of 1808, providing for an accurate view of the state of the Church, from time to time, the Rt. Rev. Bishop Chase delivered the following Address:

BRETHREN: This, the Seventh Annual Convention of the Diocese of Ohio, should, by rule, have met in June last. The consideration, however, that it might be out of my power *then* to attend, induced the clergy to sign a memorial that the time of meeting might be postponed till after my journey to England.

I arrived in New York on the 29th day of August last, and lost no time in fixing on this, the earliest day in my power, for your assembling in this town, the place designated, by a vote of the last Convention, for our next meeting. And most happy am I, notwithstanding the shortness of time, and the great distance at which many of you live, to see so numerous and respectable an assembly. The first and best feelings of my heart are those of gratitude to God, that, after so long an absence from my spiritual charge, and after having met, during that absence, with so many and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon "all that is within me to praise His holy name."

Let it not, however, be supposed that this exultation argues insensibility, or that it is inconsistent with those feelings which, as a *father*, I ought to entertain for my sons, as well in the Church as in nature. The Rev. John M. Jones, whom I ordained last Convention in Worthington, departed this life before I left the Diocese. The death of my much beloved son, Philander Chase, Jr., whom I ordained to the Priest's office, in this Church, the Sunday following our last Convention, was communicated to me by the Right Rev. Bishop Bowen, of South Carolina, into whose Diocese he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion, more especially by those of our brethren in Monroe county, and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy providence have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one-third part of the laborers whom God had given us to build up his kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat, and that of good Mr. Jones, empty here in the Convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us; God hath taken them from us; but before He did so, we have the best reason to believe that he had so well prepared them by His heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea, now joining in the song of the Lamb in that temple made without hands, whose walls are salvation and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to Him who doth all things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.

The heart is sometimes filled with various emotions, which to express in appropriate language is extremely difficult. When uncommon circumstances of a mingled character, at once afflictive and cheering, press upon the mind, they often impose a restraint and an embarrassment which we know not how to surmount. I feel this to be my present condition.

Our tears, shed over the early graves of departed worth, are scarcely washed away by the lenient hand of our holy faith, when another subject of a most interesting nature presses upon our consideration: that of a seminary for the education of young men to supply a clergy for this Diocese. This also, in its history, is connected with much of painful, and much of consoling reflection.

When we last met in the Convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an institution on paper, we might justly have been derided, as men dreaming awake, and laying the ideal foundation of a baseless fabric.

Although these considerations restrained us from the adoption of any formal plan in the Convention, there were some who, notwithstanding the gloom which surrounded us, cherished a strong, though humble hope, that God would be gracious to us, and in His own good time open a channel through which means might be obtained.

Our Missionary Society, which convened upon the adjournment of the Convention, was originally constituted for the purpose of supplying, in some measure, the calls of our congregations for ministers. Upon opening the meeting of this Society, our prayers were offered to God for a blessing on our humble efforts; and we may well hope he heard us in heaven, his dwelling place, and mercifully forgave our manifold sins; for he directed our hearts and minds to the only source from whence relief could be obtained.

An apparently trivial incident had suggested to us that when the fountains in our own country were dried up, or insufficient; when a famine of the means to sustain our Church threatened us with desolation; there was a blessed land to which a man of God might fly,—a land in which, though continually munificent to all, the barrel of meal and the cruise of oil had never failed.

To this land were we directed; and to this land our Missionary Society resolved to send a messenger, and make known our wants. The circumstances which prevented the person appointed from proceeding on the mission, and my own determination to supply his place, are well known to you all; as also the unex-

pected objections urged against the measure by many of our eastern brethren, and the obstructions and difficulties thrown in our way. But of these I will not speak further: they are passed; they have been happily surmounted; the errors in which they were founded have been dissipated; and I trust we shall no longer remember them, except as chastening afflictions permitted only for our spiritual good.

When a resolution is once formed, evidently in accordance with the word of God, and sustained by a consciousness of divine direction, it is no subject of regret that the efforts to carry it into execution are surrounded with apparent difficulties. It makes us feel our dependence to be on God alone; and, when crowned with success, it makes the glory more conspicuously His. We have many examples of this in [the] Holy Scriptures. David went not forth to fight Goliah clad in the armor of Saul, nor bearing his sword or his spear. The armor of faith, the shepherd's sling, and a stone from the brook, were abundantly sufficient, when directed by the God of Israel, to destroy his enemy and work salvation to his people. Gideon, with a few, discomfited an host more surely than he would have done with many. Jonathan and his armor bearer, confiding in the power of God, put to flight an army of aliens. And a few loaves and small fishes were enough, in the hands of the Lord, to feed five thousand.

With this simple and undisguised dependence on God, was the mission to Old England undertaken; and most signally has our trust in Him been crowned with success. That great and generous people, from whom the most of us derive our origin, and who are spreading the Gospel throughout the world, received your messenger with kindness, heard the story of your wants with compassion, investigated your plans with candor, examined carefully the objections urged against you, and finally determined in your favor and munificently contributed to your relief.

My powers are not equal to an enumeration of all the instances of kindness which were showered upon me; far less is it within the reach of my abilities to give a full estimate of that *Fellowship* which, in the bonds of our common Church, accompanied the rich gifts to our infant western Zion. Very pleasant, however, is the recollection thereof; their memory is embalmed in my heart; and it is a delight, more than a duty, thus officially to acknowledge them. Never was benevolence more disinterested; never was Christian zeal more active. Delicacy as well as generosity was the characteristic of our benefactors. The task of solicitation being assumed by the most respectable characters, the rich feasts of intellectual intercourse and Christian courteousness were everywhere spread before me. I deny to myself the pleasure of pronouncing, and to you that of hearing, the names of our benefactors in this address, because I cannot, without offending their delicacy, speak of them as my heart prompts and they deserve.

Wherever I went, one continued succession of hospitality, beneficence, and Christian communion, cheered my heart and elevated my opinion of my fellow men. God is merciful unto me, thought I, in giving me grace in the eyes of this people, whose God is the Lord, and whose kindness to me is the fruit of the Gospel of peace.

The hand of Divine Providence seemed visible in disposing and directing all things to promote our object, and to bless our efforts. Before our own thoughts had been directed to England for assistance, our existence as a Diocese, our labors and our necessities were known to some, and had excited towards us feelings of kindness and sympathy. I brought with me from England a rich and well wrought set of Communion Plate for the chapel of our intended seminary, on the chief piece of which is the following inscription:

"A FLAGON, TWO CHALICES, TWO PATENS, AND COLLECTING PLATE.
THIS COMMUNION PLATE
WAS PURCHASED WITH A SUM OF MONEY WHICH THE LATE
JOHN BOWDLER, Esq.,
OF ELTHAM IN KENT, ENGLAND,
APPROPRIATED TO THE USE OF THE
RIGHT REV. PHILANDER CHASE, D.D., BISHOP OF OHIO;
AND WAS, BY THE BISHOP'S DESIRE,
DEDICATED FOREVER TO THE SERVICE OF THIS CHAPEL.
A. D. 1824."

John Bowdler, Esq., whose name is thus connected with our infant Seminary, and whose memory we shall ever cherish with gratitude, died some months before my arrival in England. Previously to this event, the Rev. Dr. Jarvis, of Boston,

had communicated to the Scotish Bishops an account of our newly-formed Diocese, and of its interesting condition.

This information Mr. Bowdler received through the Scottish Bishops, while on his death-bed; and was thus moved to leave behind him a memorial of his regard for the Church in the wilderness. I am induced to mention this one of many instances of providential interposition in our favor, because the liberal donor, having departed to receive his full reward, can be named without offence.

The amount of donations, I had reason to believe, before I left England, nearly equaled $20,000. This may not be exclusive of expenses and specific liberalities. Among the latter are the set of plate for the Holy Communion already alluded to; and another set, of smaller size, for the use of the Bishop and his successors, presented to him by a select number of his most affectionate friends.

The stereotype plates for the Common Prayer Book were nearly finished before I left London. The value of the books contributed is not exactly known; their number, before I returned, was about five hundred.

That interesting part of our plan, through which so much good is anticipated, the design of having a printing press attached to our Seminary, met with such general and cordial approbation in England, that separate funds for it also were set on foot. And though the amount of each subscription was limited to a guinea, yet a generous anxiety to subscribe made the sum, in a few weeks, nearly equal to our wants.

I had determined to follow the advice of some of my most sincere and judicious friends in England, to remain there until our object should have been fully accomplished, but mature reflection convinced us that the good to be obtained by remaining abroad was evidently less than the evil to our Diocese at home. My thoughts were upon you, my dear brethren, and the scattered and languishing congregations which you represent. Many assurances, however, were most kindly afforded me before I left that country, that our cause should not suffer by my departure. "Though," said they, "you are obliged to leave us thus early, to assemble your Convention and to obtain your incorporating act, yet your friends, who are many, will not suffer your attention to the immediate and pressing wants of your Diocese to operate to the detriment of the Ohio fund. You shall have our prayers always, and to these we will add our exertions in your favor. Let your own people do but their duty, and our endeavors will not be wanting." These most animating assurances were given before I left England. Since my return they have been renewed to the same effect, in the most obliging manner, and by the best of persons.

The avails of the subscriptions in England are deposited in the hands of trustees—the Right Honorable Lords Kenyon and Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq.—and not to be drawn for but upon certain conditions, and by the proper authorities. What these are, you will perceive by attending to the deed of donation, dated London, 27th November, 1823, which I shall lay before the Convention.

By that instrument it may be seen how foreign from my mind it has ever been to create any division in our Church, by making our Institution in any way independent of the constitutional and canonical authorities. To the superintending control of the General Convention and House of Bishops, all our institutions of this nature ought to be subject. In case there is a departure from our landmarks, the Articles and Liturgy of our primitive Zion, a controlling power must be acknowledged in those to whom God in his providence hath committed it.

Thus have we brought the history of our affairs, in relation to the contemplated Seminary, to the present time. Our prospects and duties will next be considered.

Our Seminary is to be incorporated by law, and the Trustees named in the act of incorporation. When and how to settle the question where to fix permanently this our favorite Institution, you, my Brethren, are better judges than myself. But one thing it is my duty to observe, that this question is too vast in its consequences, it is too holy in its nature, it involves the interests of too many thousand souls, to be determined hastily, without due consideration, or to admit, in the least, of local prejudices or sectional interest. Considering what has been done, the difficulties surmounted, and above all, the visibly interposing hand of Divine Providence in its favor, I presume there is not a person present but feels an awe when approaching a question involving its welfare, sufficient at once to annihilate every selfish consideration.

Wherever the real interests of the Church require, there, doubtless, it is your wish the Seminary should be fixed. To ascertain this, you will use the most proper means, and exercise your best judgment. And may the Almighty God, by the influences and directions of his Holy Spirit, make us unanimous, both in our measures and their result; and may these be for His glory and the good of His Church.

BRETHREN:—It is my duty to state, in some part of this Address, my Episcopal acts, and give a general view of the state of the Diocese since we last met.

At Worthington, on the fifth day of June, 1823, I admitted John M. Jones, now deceased, to the Holy Order of Deacons.

At Chillicothe, on the 8th day of June, 1823, I admitted the Rev. Philander Chase, Jr., now deceased, to the Holy Order of Priests.

At Cincinnati, on the 29th day of June, 1823, I admitted James A. Fox to the Holy Order of Deacons.

At Ashtabula, on the 31st day of August, 1823, I admitted the Rev. John Hall to the Holy Order of Priests.

The distressing sickness of the last mentioned person, which, as I have learned from others, has continued from last spring to the present time, deprives the Church, in that quarter, of his very valuable and greatly needed services. This, joined to our other afflictions, in the infant state of our Church, calls for a peculiar exercise of faith in God's wisdom, and resignation to His Sovereign will. Most earnestly do I beg the prayers of this Convention, and through them the prayers of all our brethren in the Diocese not present, in behalf of this our worthy brother and faithful servant in the vineyard of our common Lord.

The confirmations which I have administered are as follow:

In Christ Church, Cincinnati, on the 3d of August, 1823, I confirmed eight persons.

St. James' Church, Cross Creek, August 18th, seventeen.

St. Paul's Church, Steubenville, August 24th, eight.

St. James' Church, Boardman, August 27th, sixteen.

Christ Church, Windsor, August 29th, seventeen.

St. Peter's Church, Ashtabula, August 31st, twenty.

Since my return to Ohio, I have performed no act peculiarly Episcopal; nor have I had time to collect sufficient information to afford a general view of the state of the Diocese.

The organization of a large and interesting Parish, in the month of January last, at Piqua, Miami county, excites our most grateful feelings, and prompts the fervent prayer that God would not, for our sins, suffer this light to go out ere he prepare and appoint faithful ministers to trim and cherish it; but that he would graciously cause it to send forth the rays of his heavenly glory throughout our benighted land. With great pleasure, also, I have heard of many instances of zealous exertions, in some measure worthy of the goodness of the cause, and the distresses of our condition. In the parishes of St. Peter's Church, Morristown, Christ Church, Beaver, St. Luke's, Perry, and St. Matthew's, Mill Creek, churches are building. These, though of the humblest form, are an honor to the founders, and in regard to futurity, of the brightest promise. These little buildings in our woods are sure tokens of a blessing to the people in their present and future generations. They are as the Ark of the Covenant in the house of Obed-edom; and we trust experience will permit it to be said of them as of him, "The Lord hath blessed Obed-edom, and all his household, and all that pertaineth to him, *because of the Ark of God.*"

There are at present two candidates for Holy Orders in this Diocese—Mr. William Sparrow, admitted last year, and Mr. George Roe, admitted at the present Convention. Several others, cheered with the prospects before us, are prepared to enter our Seminary when established. Very lately I have received a letter from the Rev. James A. Fox, whom I ordained in the summer of 1823. It seems, that soon after his ordination, he returned to his family at Pinckneyville, Mississippi, where, and at Woodville, he has spent his time, occupied in the very laudable duties of teaching youth and preaching the word of God. The congregation formed through Mr. Fox's instrumentality in Woodville, have, in a praiseworthy manner, exerted themselves in erecting a Church, in dimensions forty-two by thirty-seven feet, built with a convenient vestry. At this place it is expected he will continue his very useful labors, till admited to Priest's orders. He gives me the information, which I have great pleasure in reiterating, that the parish belonging to our communion at Natchez is in a flourishing state, under the care of the Rev. Mr. Pilmore.

I have but one subject more to lay before you, and then I shall close this address. The great utility to Christianity in general, and to this Diocese in particular, of a well conducted periodical publication under the patronage of the Convention, has long occupied my mind. The time to commence such a work, and with vigor, in a united effort, seems now to have come. Every great work wants a Book of Record in which to inscribe its proceedings; and of this, our Seminary should not, must not, be deprived.

It is my earnest desire, therefore, that a committee be appointed to consider the expediency and utility of setting forth a prospectus of such a publication at

the present time, in order that, at the next Convention, all things may be in readiness for its immediate commencement.

That God may have our Church, especially the council of it now here assembled, in His holy keeping; that He may graciously forgive us our sins, and direct us in all our ways, and further us with his continual help, so that in all our works begun, continued, and ended in Him, we may glorify his holy name, and finally by his mercy, through Jesus Christ, obtain everlasting life, is the prayer of your affectionate Pastor,

PHILANDER CHASE.

CHILLICOTHE, November 3, 1824.

Convention adjourned till half past two o'clock, p. m.

[2½ o'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was elected Secretary of the Convention.

Resolved, That the rules of order observed by this house in their last annual Convention, be now in force.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals:

Rev. Mr. HALL, stationed in Ashtabula county, being prevented by severe illness from attending the Convention, forwarded the following report, viz:

"Since the last Convention, I have performed forty-eight weeks' clerical labor. The whole amount of service for which I have received and expect to receive compensation from the people, is thirty-four weeks.

"I have performed fourteen weeks' Missionary labor, all within the county of Ashtabula, excepting one week on my return from Convention, and during my stay after the Convention at Worthington. The Missionary service performed in this county, I have divided between Ashtabula, Rome, and Sheffield. My time has been occupied in preaching and performing Divine Service, and administering the sacraments, as occasion required, on Sundays. I have also preached occasional sermons on other days; but my principal business on week days, has been to visit families, catechise the children, and give familiar religious instruction. My labors have, apparently, been well received, and I hope some good will, with the blessing of God, result therefrom."

Abstract of the Parochial and Missionary Report of the Rev. SAMUEL JOHNSTON, of Christ Church, Cincinnati:

The minister of this parish, although he has not the gratification to report to the Bishop much increase, either as it respects the congregation or communicants, is encouraged by the Divine promise, that the good seed already sown shall, in God's good time. bring forth abundantly.

The Sunday School continues its salutary effects in ameliorating the condition of the ignorant, poor, and destitute. Two classes have made considerable progress in giving a faithful account of the Pentateuch, and other historical portions of the Scriptures.

The children of the parishioners have recited the Church Catechism with great exactness, and the larger one by Bishop Mann; and have been required to give an account of the sermons heard, the lessons, epistles and gospels for the day, and to memorize the selections of psalms, collects, and various prayers.

The last spring it was deemed judicious to form a parish library, from the consideration that many of the parishioners had on hand a number of books, which might be of service if generally circulated.

Christ Church, Cincinnati.—Families, 75: souls, 270; marriages, 6. Baptisms—infants and children, 36; adults, 3. Communicants—last year, 53; removals, 10; suspended, 1; withdrawn, 2; deaths, 3; additions, 13; present number, 50. Funerals, 22; Catechumens, 54; Sunday school scholars enrolled, 120.

Since our last Convention, I have visited Lawrenceburg (Ind.) twice, and held services there three times.

At Little Step Stone, Ky., I preached a funeral discourse, and also held service in the evening.

In the *Miami Country*, I have made four tours, and preached in the following places, viz: Mill Creek once; Springfield four times, and baptized one child; Hamilton four times, and baptized two children; Troy four times; Lebanon twice; Franklin once; Centerville once; Dayton four times, and performed the funeral service; Lower Piqua, preached seven times, baptized one child, and buried another; Upper Piqua, preached twice, married one couple, baptized nine children, and administered the Lord's Supper to about fifteen persons. The latter place is a peculiarly interesting parish. The people are kind, attentive, and desirous to have the services of our Church, to which they are remarkably attached. They have a large and neat edifice, three miles north of the town of Piqua, given by the liberality of a generous individual.* It is in contemplation to build a Church next summer in the town, it being more convenient to a majority of the parishioners. A clergyman in a short time there, with diligent attention to his duties, might soon collect a large congregation, and liberal contributions might be calculated on in aid of his support.

Abstract of the Parochial and Missionary Report of the Rev. EZRA B. KELLOGG, of St. Paul's, Chillicothe:

Since the last Convention, Mr. K. made arrangements to officiate one-third of his time at All Saints' parish, Portsmouth, and two-thirds of his time at Chillicothe.

St. Paul's Church, Chillicothe.—Baptisms, 7. Communicants—removed, 7; added, 5; present number, 23. Marriages, 4. Funerals—infants, 4; adults, 8—12.

All Saints' Church, Portsmouth.—Baptisms, (infants) 4. Communicants—removed, 1; added, 3; present number, 23. Funeral, 1.

Mr. K. performed a Missionary tour, both east and west from Chillicothe. He held divine service and preached one Sunday at each of the following places: Steubenville, Zanesville, Lexington, Cincinnati, Piqua, Delaware, and Worthington. At the latter place he administered the communion. He preached besides, upon week days, at Wheeling, St. Clairsville, Hamilton, Dayton, Columbus and Circleville.

Abstract of the Parochial and Missionary Report of the Rev. INTREPID MORSE:

St. Paul's Church, Steubenville.—Number of families, 32; communicants, (removed 4, died 1, added 12) 55; baptisms, (infants) 12; funerals, 3; catechumens, 36.

St. James' Church, Cross Creek.—Number of families, 45; communicants (removed 5, died 2, added 30), 95; baptisms (infants 38, adults 3), 41; funerals, 2; catechumens, 25.

St. James' Church, Cross Creek, has been enlarged, and is now finished and ready for consecration. This congregation, one of the earliest organized in the State, is now numerous and flourishing; through the Divine blessing considerable addition has been received to the number of communicants; and it is hoped, also, some increase of that Christian piety which is much better than numbers.

Mr. M. reports the following account of services by him performed beyond the limits of his parochial care, during the very destitute condition of the Churches since the last Convention, viz:

At Zanesville, performed divine service and preached nine Sundays and one evening, administered the Communion three times, and baptized eight children.

Marietta and vicinity, one Sunday, once on a week day, and baptized one infant.

Worthington, on Christmas, three Sundays, and six evenings; administered the holy Communion once, and baptized three children and one adult.

Berkshire and Delaware, two Sundays, three evenings, and baptized two children.

Circleville, three evenings, and baptized two children.

Chillicothe, three Sundays, (one of which the Rev. Mr. Kellogg was absent,) and once on a week day.

Portsmouth, one Sunday, one evening, and administered the communion.

Monroe and Guernsey counties, one Sunday, eight times on week days, and baptized six children and one adult.

Coshocton county, two Sundays, eight times on week days, and baptized eleven children.

Western Reserve, six Sundays, eighteen week days, administered the communion twice, baptized three children, and attended two funerals.

* Col. John Johnston.

Miami country, three Sundays, six evenings, baptized two children, and organized the parish of St. James' Church, Piqua.

New Lisbon, Worcester and Mount Vernon, several times, (evenings,) and baptized four children.

Besides several other places, in some of which the services of the church had never before been performed.

Recapitulation.—Sundays, 34; other days or evenings, 73; baptisms. [infants, 42, adults, 2] 44; administered the communion in public 7, to the sick 3 times; attended two funerals, and celebrated one marriage.

Abstract from the Parochial and Missionary Report made to the Bishop by the Rev. Mr. SEARLE:

There has been no material change in this part of the Diocese since the last Convention. The absence of the Rev. Mr. Murray, and the afflicting illness of the Rev. Mr. Hall, left the parishes very destitute.

STATE OF THE CHURCHES.

St. Paul's Church, Medina.—Families, 22; communicants, 21; baptisms, 11; marriages, 2: funerals, 8.

St. John's Church, Liverpool.—Families, 11; communicants, 16; baptisms, 2; marriage, 1.

Trinity Church, Brooklyn.—Families, 13; communicants, 14; baptisms, 11.

Christ's Church, Windsor.—Families, 27; communicants, 35; baptisms, 7.

St. Paul's Church, Norwalk.—Families, 15; communicants, 10; baptisms, 5; marriage, 1.

St James' Church, Boardman.—Families, 22; communicants, 27; baptisms, 4.

There is among the members of this Church an increasing attachment to the liturgy, and a devout and pious attention to the duties of their holy profession as followers of Christ Jesus.

The congregation of St. John's, Liverpool, have commenced the building of a Church.

Mr. Searle reports that he has performed about four and an half months' Missionary services, since August, 1823.

In September, he was several days in Parkman, and other places in Geauga county. In Parkman he baptized three children. In the same month he held service in Middlebury, Thorndike, Stow and Hudson, administered the Communion once, and baptized one adult and nine children.

In October, was in the south part of Medina: at Wadsworth baptized four children, and administered the Communion.

In December, visited Portage county, held public services in Middlebury, and baptized three children in Talmage.

January, 1824, was in Richland county, and held divine service and preached three times. The same month was in Huron county, held public service and preached twice in New Haven. Visited Sandusky city, Monroe, Lyme, Norwalk, Milan and Florence, and preached in most of those places. On Sunday, the 25th, held divine service in Norwalk, administered the Communion to 16 persons, and baptized three children. Also, visited Brownhelm, Carlisle, and Ridgeville, in Lorain county.

First Sunday in February, held divine service, and preached twice in Brooklyn, Cuyahoga county. Visited Cleveland in the same county; and in those places baptized four adults and seven children. In the same month was one Sunday in Thorndike, and baptized two adults and seven children.

In March, was one Sunday in Boardman, two in Windsor, and one in Ashtabula. Returned through Cuyahoga, and on Sunday administered the communion at Brooklyn.

In June, was again in Portage and Geauga counties—one Sunday at Windsor, another at Boardman. During most of the time was in poor health, and since July was unable from sickness to travel.

NOTE.—Although Mr. Searle states in some places that he held divine service, in others that he preached, in others that he held divine service and preached, and in others is silent as to what was done, it is supposed that services were performed wherever he visited.

On motion of C. Hammond, Esq.,

Resolved, That so much of the Bishop's address as relates to the mission to England, the establishment of a Seminary and a periodical publication, be referred to select committees, with directions to report thereon to this house.

Whereupon the following persons were appointed, viz:

On the mission to England—the Rev. Messrs. Searle and Morse, and Messrs. C. Hammond, H. Brush and B. Wells, Esq'rs.

The committee in relation to the Seminary—Col. John Johnston, Charles Hammond and W. K. Bond, Esq'rs.

The committee in regard to the periodical publication—Messrs. Searle, Morse and Johnston.

On motion of the Secretary,

Resolved, That there be a committee of two persons appointed to report the state of the accounts for publishing the Journals.

Whereupon the following persons were appointed: David Prince and Rensselaer W. Cowles.

The following resolution, brought forward and put by the Secretary, was adopted:

Resolved, That this Convention acknowledge with gratitude the kind attention shown to the late Rev. P. Chase, Jr., by the Bishop, Clergy and hospitable friends in Charleston, S. C., and also to the Rev. Mr. Rutledge, for his solemn, impressive and highly interesting address delivered at his interment.

Adjourned for divine service; when the Rev. Samuel Johnston read prayers and delivered a sermon.

THURSDAY, NOVEMBER 4TH, 9 O'CLOCK, A. M.

The Right Rev. the Bishop, opened the meeting with prayer.

The Rev. Joseph Doddridge, a missionary in this Diocese, appeared and took his seat.

Mr. John Matthews, a Lay Delegate from St. James' Church, Zanesville, presented a certificate of his appointment and took his seat.

The following committees reported to this Convention, agreeably to their respective appointments, viz: "on the Mission to England," "on the Theological Seminary," and "on a Periodical publication;" which was ordered to lie on the table for further consideration.

Convention adjourned for divine service till 3 o'clock.

Prayers and a sermon by the Rev. I. Morse.

[THREE O'CLOCK, P. M.]

Convention assembled agreeably to adjournment.

A resolution in regard to placing the Seminary, was received from C. Hammond, Esq., and on being read, was ordered to lie on the table for further consideration.

The committee appointed to examine the state of the accounts for publishing the Journals, presented the following statement, which on being read was accepted:

The committee appointed to report to the Convention the state of the accounts of the several parishes with the Convention, report as follows:

Due from St. Matthew's Church, Hamilton, $2; Trinity, Columbus, $8; St. James', Zanesville, $4; St. Paul's, Chillicothe, $5; Christ, Beaver, Guernsey co., $2; St. Philip's, Circleville, $4; Trinity, Brooklyn, (deduct $4 remitted by the Convention of 1823, leaves due,) $4; St. Peter's, Ashtabula, $2; St. Paul's, Norwalk, $6; St. James', Boardman, $4; Christ, Windsor, (deduct $2 remitted, leaves due,) $6; All Saints, Portsmouth, $6; St. Thomas', St. Clairsville, (deduct $2 remitted by Convention of 1823, leaves due,) $14; St. Thomas', Dayton, $3; St. Matthew's, Millcreek, Coshocton co., $2; St. Luke's, Perry, Coshocton co., $2; St. John's, Liverpool, (remitted by Convention of 1823, $4,) $4.

The committee find due to Mr. Ezra Griswold, of Delaware, for printing the Journals for and previous to 1821, as appears by the Journals of the Convention of 1823 ..... $23.12½
Balance due to said Griswold for printing the Journals 1822 ..... 4.69

CR.

Paid by C. Ripley, June, 1823	$12.00	$27.81
" David Prince, for Grace Church, Berkshire	4.00	
" St. John's Church, Worthington, Oct., 1824	10.00	
		26.00

Leaves a balance due Mr. Griswold $1.81

The foregoing result appears from the statements of accounts published in the Journals of 1822 and 1823.

There appears due from the Treasurer of the Convention, over pay for printing for 1823 ..... $2.00

The committee would suggest to the Convention the propriety of a change in the assessment on the several parishes, for defraying the expenses of printing Journals, &c., as since the assessment in 1821, some parishes have increased and others diminished, and the present assessment will raise more than is necessary for the expenses of the Convention; the committee would also suggest that the future payments should be made into the hands of the Treasurer, and be considered his duty to present to the Convention an exhibit of the receipts and disbursements, as the simplest and readiest way to manage our financial concerns.

DAVID PRINCE,
RENSSALAER W. COWLES.

Resolved, That a committee of two members be appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expenses of the publication of the Journals of the Convention.

Messrs. Prince and Neiswanger were appointed the said committee.

The House took into consideration the following report of the committee in relation to the mission of the Right Rev. the Bishop, to England, which was unanimously adopted:

The committee appointed on the mission of the Right Rev. the Bishop of this Diocese to England, beg leave to submit the following resolutions:

Resolved, That this Convention approve of the resolution of the Bishop to visit England, to solicit pecuniary aid towards establishing a Seminary for the education of Ministers in the Church.

Resolved, That this Convention approve of the conduct of the Bishop, both in this country and in England, in regard to the objections urged against his mission.

Resolved, That this Convention most cordially unite with the Bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a Theological Seminary in our Diocese.

The report of the committee on the Theological Seminary, together with a proposed Constitution for the same, was taken up, considered by sections, and adopted:

REPORT.

The committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report:—That they have examined the deed of donation of his estate executed by the Bishop on the 27th of November, 1823, in England, and the outline of the plan of the Seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these it appears, that before the funds subscribed in England can be received, a Constitution must be formed, and an act of incorporation obtained upon principles specified in the deed.

The committee herewith report a Constitution, in conformity, as they conceive, with the provisions of the deed, and they recommend that a committee, to consist of two members of the Church, be appointed to procure the passage of an act of incorporation.

The deed requires that the Seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the Convention may deem more eligible: and whether the estate be of equal value, is to be decided by the Hon. HENRY CLAY of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the Bishop of the Diocese is to reside at the Seminary and to have the charge and direction of it, as one of its principal Professors and President; and as such is to receive a proper compensation out of the funds contributed. The committee conceive that the essential interests of the Seminary as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject.

According to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place: but notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary. These facts, as resulting from an examination of the deed, are stated for the information of the Convention. The committee have considered that the fixing of the Seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected.

CONSTITUTION.

ART. I. The Convention of the Protestant Episcopal Church for the Diocese of Ohio, do hereby establish a Seminary for the education of Ministers of the Gospel in said Church; such Seminary to be founded upon donations made, and to be made, in the united Kingdoms of Great Britain and Ireland, and in America, for that purpose, and to be known by the name of "THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO."

ART. II. The said Seminary shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

ART. III. The direction and management of said Seminary shall be vested in a board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four clerical and four lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of clerical and lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of clerical and lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent board of clerical and lay Trustees.

ART. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence, a President pro tem. shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the board at which the appointment was made. If any vacancy shall happen in the board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as principal Professor and President; and the salary to be received for his service, shall be fixed by the board of Trustees, at their annual meeting preceding the commencement of such salary.

ART. VI. The board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations and statutes which may be necessary for the government of the Seminary, and to secure its prosperity: provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity "to the doctrine, discipline, constitution and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the Bishops of the said Church."

ART. VII. If at any time the General Convention of the Protestant Episcopal Church in the United States of America shall, by resolution, entered in their Journals, declare any rule, regulation, statute or other proceeding of the board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

ART. VIII. The Bishops of the Protestant Episcopal Church in the United States of America, shall individpally, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Seminary according to the foundation herein prescribed.

ART. IX. The board of Trustees shall meet at the Seminary annually, on the Friday succeeding the meeting of the Convention. The Bishop, upon the application of one member of the Standing Committee of the Diocese, and two Clerical and two Lay Trustees, made in writing, shall at any time call a special meeting of the board, to be held at the Seminary, at a time to be appointed by the Bishop, notice of which shall be given to all the Trustees.

ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the board of Trustees of the Seminary, and a majority of the Convention of the Diocese. But if at any time an amendment shall be proposed and voted unanimously by the board of Trustees of the Seminary, and by the Convention, then such amendment shall prevail without the assent of the Bishop.

The Convention adjourned for divine service, till nine o'clock to-morrow morning.

Prayers and a sermon by the Rev. J. Doddridge.

[FRIDAY, NOV. 5TH, 9 O'CLOCK, A. M.]

The Convention assembled pursuant to adjournment.

The meeting was opened with prayers by the Bishop.

On motion of Col. Johnston,

Resolved, That a Committee of two persons, members of the Church, be appointed to obtain an act of incorporation, in conformity with the recommendation of the commitee upon that subject.

Messrs. C. Hammond, Esq. and John McCorkle, of Piqua, were appointed to this duty.

The following preamble and resolutions, moved by C. Hammond, Esq., were adopted:

Whereas, deciding upon the seat of the Theological Seminary of the Diocese is of great importance to the prosperity of the Church, and whereas time is not now permitted to decide upon the same—therefore be it

Resolved, That a committee of two members of the Church be appointed to receive propositions for fixing the seat of the Seminary and report the same the *first day of the next* Convention, so that a final place may be determined on.

Resolved further, That it shall be the duty of said committee, from time to time, to communicate to each and every party, who may make a proposition, for the seat of the Seminary, the nature and amount of each proposition made at other places. And if any additional donations are proposed by any party, such additional propositions shall be communicated to all others who may have made propositions.

On motion of the Rev. Mr. Morse,

Resolved, That a committee consisting of two persons be appointed to frame a Canon respecting the admission of parishes or Churches into union with the Convention of this Diocese.

Whereupon the Rev. Mr. Morse, and W. K. Bond, Esq., were appointed.

On motion of A. Buttles, Esq.,

Resolved, That the Convention now proceed to elect four Clergymen, and four Laymen, as the Standing Committee for the ensuing year.

The following persons were elected:

Clergy—Rev's R. Searle, S. Johnston, I. Morse, E. B. Kellogg.

Laity—B. Wells, Esq., Col. J. Johnston, Hon. N. M. Bronson, Hon. A. Buttles.

The committee appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expenses of the publication of the Journal, made the following report, which was adopted:

The committee appointed to assess the several parishes, for the purpose of defraying the expenses of publishing the Journals of the Convention, and for stationery for the same, after a careful examination of their relative strength, assess the parishes as follows: Christ Church, Cincinnati, $3; St. James', Zanesville, $3; St. Paul's, Chillicothe, $3; St. John's, Worthington, $3; St. James', Piqua, $2; St. Paul's, Steubenville, $3; St. James,' Cross Creek, $3; the remainder of the parishes at one dollar each, from and after June, 1825.

DAVID PRINCE,
DAVID NEISWANGER.

The committee appointed on that part of the Bishop's address relative to a periodical publication, connected with the intended Theological Seminary in the Diocese of Ohio, beg leave to report:

That, in their estimation, it is an object of great importance, and worthy of the zealous support of this Convention, and the friends of said Seminary generally. The committee would therefore respectfully recommend the following:

Resolved, That this Convention, deeply impressed with its great utility, deem such a work highly expedient, and recommend that the Bishop take measures for commencing its publication.

Adjourned till half past 2 o'clock.

[HALF PAST TWO O'CLOCK, P.M.]

Convention assembled agreeably to adjournment.

Messrs. Brush and Bond were appointed a committee, to receive proposals for establishing the Seminary.

The committee appointed to frame a Canon respecting the ad-

mission of Parishes into union, reported the following, which was adopted.

A Canon regulating the Representation of Parishes in Convention.

No Parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved, and registered by him, at least three months before the meeting of the Convention. And no Parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated according to the act of the General Assembly of the state of Ohio for the incorporation of religious societies, and the act supplementary thereto.

Resolved, That this Convention do now proceed to appoint by ballot, four Clerical and four Lay Trustees for the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.

Whereupon the following persons were elected:

Clergy—Rev's Roger Searle, Samuel Johnston, Intrepid Morse, Ezra B. Kellogg.

Laity—Col. John Johnston, Piqua; Bezaleel Wells, Esq., Steubenville; Charles Hammond, Esq., Cincinnati; William Key Bond, Esq., Chillicothe.

The following resolutions moved by B. Wells, Esq., were adopted.

Resolved, That the thanks of this Convention are due to the Parish of St. Paul's, Chillicothe, for their very great kindness and hospitality.

Resolved, That the President and Secretary receive the thanks of the house for their services, during the sitting of the Convention.

On motion of J. Matthews, Esq.,

Resolved, That the next meeting of this Convention be held in the Parish of St. James, Zanesville.

After an affectionate exhortation to godliness, and prayers, the Episcopal blessing was pronounced, and the Convention adjourned sine die.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

*** The next annual Convention will be holden in the Parish of St. James, Zanesville, on the 1st Wednesday in June, 1825.

☞The Parishes delinquent in their assessments for expenses in publishing Journals of the different Conventions, are respectfully requested to forward the amount due, to E. Hallam, Esq., Treasurer, at Cincinnati.

N. B. The next Convention hope to receive some specific information (by delegates or otherwise) of the number of communicants in each Parish not having regular ministerial services.

1825.

JOURNAL

OF THE

EIGHTH ANNUAL CONVENTION,

HELD AT ZANESVILLE, JUNE 1ST, 2D AND 3D, A.D. 1825.*

A LIST of the Clergy belonging to the Diocese of Ohio.

The Right Reverend PHILANDER CHASE, Bishop of the Diocese, residing at present in Worthington.

Rev. JOHN ARMSTRONG, residing in Wheeling, Virginia, but officiating a part of his time in St. Peter's Church, Morristown.

Rev. JOSEPH DODDRIDGE, M.D., residing in Chillicothe.

Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek.

Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES who attended the Convention.

St. James' Church, Cross Creek—John McCullough, William Dunlavy.
St. Paul's Church, Steubenville—Hon. John C. Wright, Brice Veirs.
St. Paul's Church, Norwalk, Huron County—Platt Benedict, Esq.
Trinity Church, Columbus—Abraham L McDowell.
St. James' Church, Zanesville—Moses Morehead, Seth Adams.
St. Matthew's Church, Perry, Coshocton County—John Trimble.
St. James' Church, Piqua—John Johnston.
St. Thomas' Church, St. Clairsville—George Roe, Edward Roe.
Christ Church, Beaver, Guernsey County—Philip Wendall.
St. Paul's Church, Chillicothe—John Bailhache.
St. Peter's Church, Morristown—Israel Taylor.
Grace Church, Berkshire—David Prince.
St. John's Church, Worthington—Arory Buttles.
St. Peter's Church, Delaware—William Little.
St. Matthew's Church, Hamilton—William Sparrow.

ZANESVILLE, WEDNESDAY, JUNE 1, 1825.

THIS being the time and place appointed for the meeting of the Protestant Episcopal Church in the State of Ohio, the clerical

* "Cincinnati: Looker & Reynolds, Printers. 1825."

and lay delegates assembled at half past ten o'clock, in the parish of St. James.

Divine service was conducted by the Rev. Intrepid Morse, and after an address, the administration of the rite of Confirmation and the sacrament of the Lord's Supper by the Bishop, the Secretary of the last Convention read over the list of the Clergy, and the following answered to their names and took their seats: [All on previous page, except Rev. Mr. Hall.—ED.]

The following Lay Delegates presented certificates of their appointment, and took their seats: [All except last six in previous list.—ED.]

Agreeably to the XLVth Canon of the General Convention of 1808, "providing for an accurate view of the state of the Church from time to time," the Right Reverend Philander Chase delivered the following Address:

BRETHREN OF THE CLERGY AND LAITY—In the accomplishment of any great design, there are many previous points to be gained; and although, as in surmounting the Alps, we may felicitate ourselves, and praise God most devoutly that we have succeeded in ascending one steep, yet even this rejoicing seems intended to prepare us with courage to overcome fresh difficulties, which, one after another, rise still higher and higher on our view.

I introduce my address to you, my Brethren, on the subject of our Seminary, by this remark, with the triple intention that we may be excited to gratitude for past mercies; be apprised that difficulties still exist, and animated with holy courage to overcome them.—Of these each a little in its place.

Of past mercies, I told you something when we last met. Since that time I have been certified through numerous and most respectable channels, that the cause of our Seminary set forth in "*The Appeal in behalf of the Diocese of Ohio,*" has continued to gain ground in the best affections of our English friends. Considerable accessions to the fund have been made, and the spirit of good will and Christian fellowship, which it was our object always to promote, was daily increasing. Scarcely a post has past without bringing some good tidings of great joy to our infant Seminary. The most encouraging words and deeds have been recited to me in letters from persons most eminent for private virtue and public station. Would that their loved and respected names could be here recited! But you know them, and will embalm their kindness in your memories.

Aware that the sum already raised is short of what it would have been but for some events which took place to stop the flow of British kindness, our friends in England, deeply sensible of the importance of our plan of founding a Christian College containing all the means of full instruction for the gospel ministry, have given me good assurance that while our funds are accumulating both from their own interest and additional contributions, we shall receive at least what would equal their annual interest in separate benefactions meant for current use.

As to the remaining difficulties, there are none greater, we trust, than such as may arise from honest differences of opinion, and which, being discussed with a Christian spirit, we hope soon will vanish.

To determine the great question *where* our Seminary is to be established, I always considered as a right belonging to the Convention: for by that body I understand an assembly of men acting in the fear of God for the Diocese in general; free from prejudice, partial views and local interests—in short, an assemblage of the wisdom of the whole Diocese—of the Bishop—of the Clergy—and of the Laity.

As an integral part, therefore, of this body, I have thought it my duty to give this subject all the investigation and deliberation in my power; the result of which the same sense of duty now compels me to lay before you.

Before we enter on the consideration of any *particular place*, the proposals for the Seminary divide themselves into two classes, viz: those for *town*, and those for *country* places. Having come to this question with an unbiassed mind, I have,

it is believed, investigated without prejudice, both these classes of proposals, and am fully of opinion that the latter has the preference, and for the following reasons:

1. In the country we can have the choice of a site most eligible for health, which is not always the case of our towns, as experience abundantly proves.

2. Wherever in the country our Seminary is placed, the lands for many miles around will greatly increase in value; and if they should be in a state of nature, that increase, in the opinion of good judges, would be more than doubled. Should therefore the Seminary, by gift or otherwise, (previously to the determination to fix absolute on any place) be certain of being the possessor of some thousands of acres of the surrounding country, how surely and how innocently, yea, how justly might it share in the gains of which itself would thus be the parent. Count these gains, and on the most moderate scale contrast them with the highest offer which any town will make, and the preference of fixing our Seminary in the country will be apparent. I have done so, and am satisfied: do so yourselves, and I trust you will be of my opinion. Suppose four thousand acres were given us, and by purchase we became owners of four thousand acres more. If the Seminary were established on them, the former of these would now be worth $20,000, and the latter after deducting the price of their purchase, would amount to $15,000; and a few years would see these lands doubled even in this valuation. If this computation be doubted, let it be distinctly known that there are persons who (if these lands with the Seminary established thereon, were conveyed to them for the right of leasing and selling the same under whatever reasonable restrictions to secure the morality of the inhabitants, the Trustees may require) would become obligated to pay the interest of that sum, viz: $1,800 annually for ever. This it should seem, stamps validity on our plans, and puts their practicability beyond a doubt.

3. By placing our Seminary on lands of which itself is the owner for some distance round, we might possess, and, if we chose, we might *exercise* a power as effectual as salutary—a power, by right of soil, to prevent the evils which otherwise often the best of collegiate laws cannot cure.

Such is the nature of our civil government, that it must be employed rather in *punishing* than in *preventing* vice. Thus, of necessity, the woe falls more on the *seduced* than on the *seducer*. The *tempted* is punished, while the *tempter* often, too often, escapes unhurt. In schools and colleges placed in cities, and receiving students from abroad, these evils are most alarmingly apparent. Young men are often disgraced by punishment, and sometimes ruined by expulsion; whilst, when compared with their seducers, they are innocent—and those who enticed them from the paths of rectitude chiefly ought to suffer.

There is a time in youth when the body, not the mind, has attained maturity—a time, when amid the storms of passion, reason's feeble voice is scarcely heard—a time when inexperience blinds the eye, and pleasure like an opiate lulls the conscience fatally to sleep—a time when the paths of sin, though they end in death, are by the arts of Satan strewed with flowers—a time when all restraint, though imposed by mercy's self, seems hard and galling;—there is in youth a time like this, and this is that which is commonly spent at college, when for the want of means to prevent temptation, they are most exposed to the seducements of wicked and designing persons. This is so true and so frequent, that through a life of half a century, and for the greater part of this spent in being taught or in teaching others, there has been no one subject on which my mind has dwelt with deeper and more melancholy regret than this, viz.—that there were not in our seminaries of learning some way invented, or some power reserved, by which the temptation might be suppressed; and thus the crime prevented, or at least the tempter, for example's sake, more severely punished;—some way, I say, by which our youth, when removed from the guardian eye of their parents, might contend with vice on more equal terms—might be taught, at least, the use of weapons of self-defence, before they are brought, as in our City Colleges, to contend unarmed with the worst enemies of their happiness—those who find it their interest or malicious pleasure to seduce them from their studies into vice and dissipation. And here—may God be praised both for the suggestion and the way to accomplish it—this much desired means of preventing evils which no collegiate laws can cure (till that cure come too late,) is now before you. PUT YOUR SEMINARY ON YOUR OWN DOMAIN; BE OWNERS OF THE SOIL ON WHICH YOU DWELL, AND LET THE TENURE OF EVERY LEASE AND DEED DEPEND ON THE EXPRESSED CONDITION, THAT NOTHING DETRIMENTAL TO THE MORALS AND STUDIES OF YOUTH BE ALLOWED ON THE PREMISES. This condition, while it secures good men for the first settlers, will ensure them such for ever; and in so doing, will close up the greatest, widest, and most fatal avenues to vice. This expedient is so beneficial that it finds a friend in every parent's bosom: and it is so practicable, that the wonder is not at its intricate nature, but that, in a country like

ours, it has not been before adopted. It is an expedient which embraces so effectually the vital interests of our Seminary, as singly and of itself to extinguish all objections. We, therefore, might spare ourselves the pains to state them; for were they ever so numerous, and with ever so much plausibility urged against us, this one feature of our plan would, like Aaron's rod, devour and destroy them.

But however convincing may be our reasons for fixing on a country place as the site of our Seminary, yet there are some objections which, though of minor considerations, seem to be urged with so much candor and simplicity, as to deserve an answer.

It is said that there are manifold difficulties in opening a new country, and that these will *retard* the operation of our Seminary.

We answer, that however great the difficulties, the object we have in view is still greater; and to minds bent upon doing the will of their Master, these difficulties will but add fuel to the flame of desire to accomplish it to the glory of God and the good of posterity. Besides, if those who will have to encounter these difficulties do not complain, *others*, it might reasonably be supposed, would be silent. As to retarding the operations of our Seminary, we believe our plan will have an effect immediately and directly contrary.

It is understood that our Seminary is to go into operation in the house and on the place of my present residence near Worthington, Franklin county, immediately after the rising of the present Convention. If the buildings there should prove insufficient to accommodate the students, others of a temporary nature might be erected, or houses hired in the neighborhood. Here the Seminary in all its branches, from the grammar school through all the course of collegiate instruction to those of theology, as required by our Canons, might proceed; and while this is doing, and perhaps as prosperously doing as if our conveniences were still greater, will it be an appalling and disheartening circumstance that such a plan as this is in operation for the future benefit of the Church? Will the consideration that we have an ample domain under the specified salutary regulations on which our lands are clearing and buildings erecting, and to which are drawing the best feelings and wishes of our country as to a centre of hope and promise—will this retard the present operations of our Seminary? Will this discourage the young men whose names are first enrolled on the pages of its records?

On the contrary, the prospect of the future utility, greatness and glory of our Institution founded under such auspices as these, will, it should seem, unite all hearts and animate all endeavors to build up its walls and adorn its palaces. By giving this firmness, though but in prospect, to its foundation, and by thus exhibiting its future strength to public view, more courage even for the present will be inspired—more strength will be exercised in removing even present difficulties. For who does not know that man's *present endeavors* are in proportion to his *future hopes*?

If I were to judge in this matter from my present feelings, and if it were proper to express them here, I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city seminary; and that both my judgment and my feelings accord with the expressed opinion of benefactors in England, I myself am witness and here do testify.

If from general principles we now descend to particulars, and ask where are the places which hold out facilities to carry this our favorite plan into full effect, I answer, as is known to many, they are more than one; and may be found in still greater numbers. Let it be known that this Institution may be established on any eligible grounds within such or such circumference of the centre of the Diocese, and let that ground be specified by the proper authority, and there is no doubt of our receiving the most liberal offers. Among those of this nature which, since the meeting of our last Convention, have arrested my attention, is a munificent donation of 1000 acres of land on Alum creek, about 12 miles north of Columbus. This was made by Mrs. Betsey Reed, of Putnam, near Zanesville. The promise of a deed of the same being put at my disposal, either for the Bishop's fund or the Theological Seminary, and thus the church, in any event, being certain of the land, I caused it to be surveyed, and a site for our Seminary (should the Convention think proper to establish it thereon) be selected—eleven acres to be cleared and fenced—seed to be sown, and a house, though of unhewn logs, to be erected and covered, (24 by 36 feet, including galleries) and the floors to be laid.

This site may not be superior to others which may be hereafter offered; but it is such as has pleased me and all who have examined it. Elevated on a gradual rise of 150 feet above the water of the creek, in the distance west, of about 80 perches, the grounds command a view three different ways of many miles, while the country is dry, undulating and fertile all around. These are the grounds which, through means purely providential, have been thrown upon your notice, and

these their qualities courting your acceptance. But by no means would I urge you to receive them if they be not accompanied by other offers from neighboring landholders, which it is so much their interest to make. It would be a deed so manifestly unreasonable for our Seminary to enrich a neighboring landlord, by more than doubling the value of his estate, while he withholds all contributions to the same—that rather than submit to such imposition, my predilections in favor of the site selected would vanish, and my mind be open to similar offers from other places.

And lest my proceedings should be in any wise construed into a semblance of a pledge of myself or the Convention to fix our Seminary on the proposed ground, all that has been done has been at my own expense, and on my own responsibility. The labor which was given on a part of three days, was a *gratuity* by the neighbors, to bring the place and plan into notice; and was performed under the repeated assurance that on their part it was a *risk*—a voluntary gift, under the contingency of the approbation of the Convention.

Thus, as was my duty, have I laid both my sentiments and actions touching our Seminary, before this Convention, If you, my brethren, interpret them as favorably as my endeavors have been done sincerely to secure the best interests of the church, I shall be most happy.

Having thus tried, by the grace of God, to do my duty in this important matter, am I not commanded by my station, in the name our Lord Jesus Christ, to tell you what is yours? Act then solely for the good of the Seminary, and however you may wish it were consistent with *that* good, that the same were placed at your own doors respectively—yet remember that God willeth that, in deliberating on this subject, you lay aside all sectional, partial and self-interested views. The nature of the funds of which you are now to dispose—given in a foreign land, from the purest motives of Christian love, and confided to your disposal with a magnanimity worthy of apostolic days, seems to call on you as God once called on Moses, for more than ordinary consideration—"Pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—yes, beyond dispute, too holy to entertain any sentiments other than those of zeal and unanimity in the pursuit of the one great design which gave birth to all our efforts, viz: that of founding and erecting a Seminary, not for the aggrandizement of any city, town or village, but for the general encouragement of religion and learning, in the education of pious young men for the Christian Ministry.

It behoves me now to speak of the employment of my own time, and the discharge of my official duties. Several causes have prevented me from making any distant visitations since November. The usual badness of the roads during the winter and spring months, would have made distant appointments quite uncertain. A long absence from my family had introduced derangements and necessities which required my presence for some months to regulate. The interests of our Institution also required that I should be at home to examine in the vicinity of the centre of the State, the proper sites for its establishment, and to collect and superintend a few students with whom to commence operations when our Seminary shall be regularly opened. These reasons, together with a great desire to promote the religious interests of a few parishes around me, in which I have constantly officiated as a parochial clergyman, have prevented any distant visitations.

It is one among the most pleasing incidents which I have to relate, that on the first day of May, I conducted the solemnities of laying the corner stone of St. Peter's Church, in Delaware. It will be a neat edifice entirely of stone, 40 feet in length, with a steeple of 16 feet (breadth of both in proportion) built after a Gothic model, kindly presented to me by Mr. Wilson, of Iberry House, near London. Of the £100 sterling given me by the Right Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels. I have promised this parish $100, provided the church be finished this year, and on these terms I have no doubt of their gratefully receiving the money.

The Rev. Ezra B. Kellogg, who for his many virtues and great usefulness in the church is much esteemed, and whose absence from this Convention I deeply deplore, has gone, on account of his health, with his family to the eastward. He told me when parting that he might return, but his extreme ill health rendered it somewhat uncertain. Under this most afflicting dispensation, I can only look up to God and say, Thy will be done.

At the special and very satisfactory recommendation of the Rev. Mr. Ward, and the Rev. Dr. Chapman, of Lexington, Kentucky, I have removed the suspension from the Rev. Joab Cooper, and restored him to full standing in the Christian Ministry.

Confirmations have been held in the following places: Chillicothe, Worthington, Delaware and Zanesville.

With regard to our affairs in England, it becomes my duty to state, that besides the permanent fund, now rising of 5000 guineas, there remained at the last advices, a large collection of books still in London, given by different most benevolent individuals; also the stereotype plates for our prayer book, and a separate fund for a most complete set of printing types to carry into effect an essential part of our plan. Of the books given in England, already arrived in America, some, together with 112 pairs of blankets, a large pair of globes, and a set of mathematical instruments, are on their way from New-York hither.

The books from England, already come to hand and now embodied in the Library, are 436. These, added to what we had before (about 700 vols.) and to what are still in London for us, will cause our hearts to sing for joy; for a better selection, both for piety and sound learning, is scarcely to be found. Besides the books enumerated already in our Library, there were many duplicates to be distributed among our clergy and infant parishes. A whole box of these, consisting of many hundreds, principally of publications by that most estimable society for promoting Christian Knowledge, was the gift of one to whom we are already so much indebted, and whose name we shall never mention but with blessings, the Right Hon. Lady Countess Dowager of Rosse.

I have now, my brethren, after a very imperfect manner, brought my address nearly to a close. During the course of this duty, my mind has undergone a painful restraint, from which I rejoice to be set free, though but for a moment.

I have been, through necessity, speaking solely of outward things; let us now speak of those things which concern the heart and the spirit; I mean our prayers to God for his blessing on all we do. Pray ye then for the good of our beloved Zion. Till very lately, a cloud dark and heavy hung over her infant head; and even now, the light which, by God's mercy, has broken in upon us from the east, serves but to discover how weak we are; and though on the bosom of the tempest which surrounds us, British benevolence has painted the *rainbow* of hope, yet that hope must be cherished with faith, and that faith must live by the breath of prayer. O pray we, then, to Him who ordereth the storm for our trial, and sendeth the rain for our comfort. Though in ruins, cast us not off forever, O God of mercy. Raise up thy power and come amongst us: Lift up the light of thy countenance upon us, and give us peace, both now and evermore. *Amen.*

PHILANDER CHASE.

Zanesville, June 1, 1825.

On motion,

Resolved, That Mr. William Sparrow be admitted to an honorary seat in this Convention.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

Adjourned till 4 o'clock.

[FOUR O'CLOCK, P.M.]

The Convention assembled pursuant to adjournment.

On motion,

Resolved, That the rules of order, observed by this house, in their last annual Convention, be now in force:

ARTICLE 1. The business of every day shall be introduced with prayer.

ART. 2. The minutes of the Journal of the preceding day shall be read every morning after divine service.

ART. 3. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

ART. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. 5. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

ART. 6. No member shall speak more than twice in the same debate, without leave of the house.

ART. 7. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate, unless it should be on motion

for reconsideration: which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

ART. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. 10. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

ART. 11. When any question is before the house, it shall be determined on before anything new is introduced, except the question for adjournment, postponement, or amendment.

ART. 12. The question, on a motion for adjournment, shall be taken before any other, and without debate.

ART. 13. When the house is to rise, every member shall keep his seat, until the president leave the chair.

Mr. John Bailhache, a lay delegate from St. Paul's Church, Chillicothe, and Mr. Israel Taylor, from St. Peter's Church, Morristown, appeared and took their seats.

On motion of Col. Johnston, put by the Secretary,

Resolved, That this Convention do concur with their Bishop in the interest which he has expressed upon the subject of the Seminary, in his address delivered before them this day, and that he be respectfully requested to furnish a copy for publication in the Journal.

Mr. David Prince presented a certificate of his appointment as lay delegate from Grace Church, Berkshire, and took his seat.

The Clergy were called on for their reports as required by the 45th Canon of the General Convention; which were presented and read, and as required by the said Canon, inserted on the Journals.

The BISHOP, having done the duty of a parochial Minister since November last and, excepting one Sunday when prevented by sickness, and two Sundays when officiating on Alum creek, officiated in the parishes of Trinity Church, Columbus, Grace Church, Berkshire, St. Peter's Church, Delaware, and St. John's Church, Worthington, states thus concerning them:

St. John's Church, Worthington.—Families, 35; communicants, 72. Exclusiv of this number, 10 communicants had moved away, and 4 had died.

Trinity Church, Columbus.—Families, 14; communicants, 12.

Grace Church, Berkshire.—Families, 10; communicants, 12.

St. Peter's Church, Delaware.—Families, 14; communicants, 20.

The Clergy then made their reports to the Bishop; from which it appears that

The Rev. Mr. ARMSTRONG (Missionary in Ohio, but residing on the Virginia side of the river) has officiated one fourth part of his time with great success in St. Peter's parish, Morristown, Belmont County. The congregations have been uniformly very large, insomuch that they frequently were obliged to have the offices of religion in the open air. A small church, though by various causes toe long retarded in building, is now about to be completed. The prejudices so long and so unjustly cherished against the Episcopal Church were wearing away, and evidences of piety more and more apparent.

The Rev. Mr. SEARLE has officiated in the following places, viz: Circleville, Loudonville, Wadsworth, Windsor, Ashtabula, Rome, Batavia, Mesopotamia, Youngstown, Boardman, Poland, Canfield, Ravenna, Franklin, Chardon, Unionville and Liverpool. He has administered the Holy Communion seven times in these several parishes, and four times to the sick, and has baptised twelve infants and two adults.

Mr. S. speaks very encouragingly of the regularity and zeal of the several parishes and companies of Church people which he has visited. Two parishes, Liverpool and Brooklyn, were endeavoring to erect each a Church.

Mr. S. having relinquished his connexion with St. Paul's, Medina, reports the state of the parishes in part of the northern counties thus:

St. Paul's Church, Medina.—Families, 27; communicants, 29, in adjacent towns, 5—34; baptisms, 2.

St. John's Church, Liverpool.—Families, 15; conmmunicants, 16, baptisms, 3.

Trinity Church, Brooklyn.—Families, 15; communicants, 14.

Christ Church, Windsor.—Families, 30; communicants, 40; baptisms, 1.

St. Paul's Church, Norwalk.—Families, 16; communicants, 19.

St. James' Church, Boardman.—Families, 22; communicants, 27; baptisms, (adult 1, infants 2,) 3.

St. James' Church, Batavia.—Families, 8; communicants, 7; baptisms, (adult 1, infants 9,) 10.

St. Michael's Church, Unionville.—Families, 10; communicants, 10.

The two last named parishes were organized lately, and have made their returns to the Bishop in accordance with the Canon of 1824.

The Rev. Joseph Doddridge was appointed, at the request of the Delegate from Zanesville, in November last, to act as Missionary in that town, and in the County of Morgan for a few months; he states that he has done that duty as far as his health would permit. In going to the Convention last November, he officiated at St. Clairsville and Cambridge. About the middle of February last, it pleased Divine Providence to afflict him with a severe fit of sickness, from which he is now but partially recovered.

From the Report of the Rev. Samuel Johnston to the Bishop, it appears that he has officiated with great fidelity to his Heavenly Master in the parish of Christ Church, Cincinnati; that his cure is increasing in numbers and piety, and that a steady adherence to the rules of our Primitive Church is not inconsistent with that vital godliness which should be the end of all our endeavors.

Parish Records of Christ Church, Cincinnati.—Families, 80; souls, 400; baptisms, (infants and children) 8; communicants, last year 50; removals, 3; additions, 14; present number, 61; funerals, 2; catechumens, 68; Sunday school scholars, 130.

Mr. J. has neglected no opportunity presented unto him, whether visiting his parish, the sick, or those in prison, to advise and to premonish, and to preach the comfortable gospel of Jesus Christ our Lord. Besides thus discharging faithfully his duties in his parish, he has performed divine service and preached at Hamilton once, Chillicothe twice, and also at Greenfield and Lancaster.

From the Rev. Mr. Morse's report, it appears as follows:

St. Paul's Church, Steubenville.—Families, 30; communicants (removed 3, died 1, added 2,) 53; baptisms, (infants 4, adult 1,) 5; marriages, 1; funerals, 2; catechumens, 40.

St. James' Church, Cross creek.—Families, 50; communicants, (removed 3, added 4,) 96; baptisms, (infants 18, adults 6,) 24; funerals, 1; catechumens, 56.

Having sustained the fracture of a limb while returning from the last Convention, Mr. M. was prevented from the performance of any public duties during the ensuing five weeks; since that period, through the Divine mercy, he has been enabled to officiate regularly in the parishes under his immediate charge, and occasionally in their vicinity in places where calls for ministerial services were most necessary and pressing. No material change has taken place in the above parishes, since last report. The congregations are generally numerous and attentive, particularly that at Cross creek; and it is humbly hoped the seed sown, may be so watered by the dews of Divine grace, as to produce fruit unto holiness, to the praise and glory of God.

The following preamble and resolutions, moved by the Hon. Mr. Wright, were adopted:

Whereas the Committee who were appointed at the last Convention of this Church, to receive propositions for fixing the seat of the Seminary, having failed to attend, or forward any report, therefore

Resolved, That they be discharged from the further consideration thereof; and that a Committee of three, members of the present Convention, be appointed to attend to that duty, and report forthwith.

Whereupon, Messrs. Searle, Prince, and Morehead, were appointed.

Resolved, That a Committee of two members be appointed to report the state of the accounts for publishing the Journals.

Whereupon, the following persons were appointed: Col. Johnston, and Platt Benedict, Esq.

Resolved, That the Secretary be also Treasurer of the Convention.

Adjourned for Divine service.

Prayers and a sermon by the Rev. S. Johnston.

THURSDAY, JUNE 2D, 8 O'CLOCK, A. M.

Convention assembled.

The Right Rev. the Bishop opened the meeting with prayer.

Arory Buttles, Esq., and Mr. William Little, the former a Lay Delegate from St. John's Church, Worthington, and the latter from St. Peter's Church, Delaware, presented certificates of their appointment, and took their seats.

The Rev. Mr. Searle, from the Committee appointed to make a statement of the propositions for placing the Seminary, reported progress.

On motion, their report with documents accompanying it, were referred back to the same Committee, to which the Rev. Mr. Morse and the Hon. J. C. Wright, were added.

The following preamble and resolution were adopted:

Whereas the character of the Church is necessarily connected with the walk and conversation of such persons as are elected to the responsible duties of Wardens and Vestrymen, therefore,

Be it resolved by this Convention, that the different parishes in this Diocese, be respectfully requested, at their annual meetings to select, as far as possible, Communicants only; and that at all Vestry meetings, the Senior Warden, or any person whom he may appoint, (provided there be no Rector or Clergymen present, be requested to open the meeting with prayer.

Adjourned till 2 o'clock, P. M.

[TWO O'CLOCK, P.M.]

Convention assembled pursuant to adjournment.

The Hon. Mr. Wright, from the Committee appointed on the subject of fixing the site of the Theological Seminary, reported the following resolutions:

1. *Resolved*, That if at any time within six months from the first day of June, inst., there shall have been conveyed, by deed in fee simple, to the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Ohio, any quantity not less than four thousand acres of good land in one body, including the

one thousand acres proposed to be conveyed by Mrs. Betsey Reed, which shall be adjudged in writing, by the Hon. Henry Clay, of Kentucky, to be of equal value with the estate conveyed by the Bishop of Ohio, in his deed of donation, executed at London on the 27th of November, 1823; and if, during the continuance of the above specified time of six months, the Bishop shall have received additional subscriptions and donations for the benefit of said Seminary, to him satisfactory, then, and in that case, the said Seminary shall be thenceforth for ever established on the said tract, to be conveyed by Mrs. Reed, as aforesaid.

2. *Resolved*, That until arrangements are made for the convenient accommodation of the Theological Seminary, at the place of its permanent location, the board of Trustees be authorized, and respectfully requested to cause its operations to commence as soon as possible at the Bishop's present residence, near Worthington; Provided, that nothing in this resolution contained, shall be construed as determining the permanent location of the Seminary.

3. *Resolved*, That the thanks of this Convention and of the Church, are due to those persons who in different places have generously offered donations of land, money, labor and materials, to aid in the establishment of the Theological Seminary.

4. *Resolved*, That this Convention, as guardians under God of the interests of the Church in this Diocese, is deeply impressed with grateful feeling towards Mrs. Betsey Reed, for her generous and munificent donation, whether the same be designated to the Bishop's fund, or to the Theological Seminary.

It was moved and seconded, that the first resolution be agreed to; and while the said motion was under consideration, the following preamble and resolutions were offered, considered and unanimously adopted:

Whereas, though very munificent offers have been made to the Theological Seminary of the Diocese of Ohio, yet, hopes having arisen, from information obtained from the members of the Convention, that still more eligible donations may yet be made; and whereas this Convention consider it of vital importance to the future prosperity of the Church in Ohio, that the Seminary shall be permanently established in the best possible situation:

Resolved, That the consideration of the first resolution, reported by the Committee, be indefinitely postponed; and that for the period of ten months hereafter, the Bishop of the Diocese be respectfully requested to receive propositions, in writing, for the establishment of said Seminary, and to lay the same before the Convention at their next meeting.

And be it further resolved, That the Bishop be respectfully requested to cause notices to be inserted in at least six of the most public newspapers within the state of Ohio, inviting proposals for the establishment of said Seminary.

The 2d, 3d, and 4th resolutions were then considered, and passed unanimously.

Adjourned for Divine service; when the Rev. Mr. Armstrong read prayers and preached.

FRIDAY MORNING, JUNE 3D, 8 O'CLOCK, A. M.

Convention assembled.

Divine service by the Bishop.

Mr. William Sparrow, an honorary member of this Convention, having received a certificate of his appointment as Lay Delegate, from St. Matthew's Church, Hamilton, took his seat.

The following preamble and resolution, by Col. Johnston, were unanimously adopted:

Whereas the worship of ALMIGHTY GOD, in morning and evening prayer, together with the *reading* of the HOLY SCRIPTURES, has always been considered no less a means of grace than a privilege and duty of a Christian:

Be it therefore earnestly recommended, as the sense of this Convention, that every family in the Church observe this pious custom.—[A Note is here appended, being an extract from Bishop Chase's Address to the Laity, in Convention of 1823, which will be found on page 89 of this edition.—ED.]

The Committee appointed to report the state of the accounts for publishing the Journals, report[ed] that the receipts and expenditures, as specified to the Convention in the Treasurer's account, have been correctly kept, and that there remains a small balance in his favor.

Resolved, That the Secretary address a Circular to the different parishes in arrears to this Convention, requesting an immediate payment of their respective dues.

The following preamble and resolution were adopted:

Whereas, the practice of mixing in the fashionable amusements of the world, is inconsistent with the principles of Christianity, and has a direct tendency to check the progress of vital religion: therefore,

Resolved, As the sense of this Convention, that it be earnestly recommended to the members of the Church to abstain from frequenting BALLS, and other places of vain amusement, and that they likewise use their influence with their families and dependents, to induce them to abandon such practices.

The following persons were elected as the Standing Committee:

Clergy—Rev's Roger Searle, Samuel Johnston, Intrepid Morse, John Hall.

Laity—Col. John. Johnston, Bezaleel Wells, Esq., Hon. Noah M. Bronson, Esq., William Little.

On motion,

Resolved, That Trustees of the Bishop's fund for three years next ensuing, be now elected.

Upon which, Mr. John Matthews, Mr. William Little and Samuel Bell, Esq., were duly elected to the said office.

On motion,

Resolved, That this Convention do now elect two Clerical and two Lay Delegates to attend the next General Convention, to be holden in the city of Philadelphia, on the first Tuesday in November, 1826.

Whereupon the following persons were elected:

Clergy—Rev. Roger Searle, Rev. Samuel Johnston.

Laity—Bezaleel Wells, Esq., Col. John Johnston.

Resolved, That this Convention tender its thanks to the citizens of Zanesville and Putnam, for the hospitable kindness shown by them to the members; and also to the Methodist and Presbyterian societies of the former place, for the use of their houses of public worship.

Resolved, That the next meeting of this Convention be held in the Parish of Trinity Church, Columbus.

After an affectionate exhortation to the practical duties of Christianity, prayers were offered, the Episcopal blessing pronounced, and the Convention adjourned sine die.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:
SAMUEL JOHNSTON, *Secretary.*

N. B. Prayers and a sermon, by the Rev. Mr. Morse, in the evening.

APPENDIX No. I.

[Here follows in the original printed Journal, the Act of Incorporation of the Theological Seminary, which is printed in several subsequent Journals, and therefore omitted here. See Journals of 1852 and 1853.—ED.]

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE THEOLOGICAL SEMINARY OF OHIO.

ZANESVILLE, Friday, June 3d, 1825.

This being the time and place appointed by the constitution of the Theological Seminary of the Diocese of Ohio, for the meeting of the Board of Trustees of the same, the Right Rev. Philander Chase, President, having taken the Chair, the following persons, members of the Board, appeared and took their seats: the Rev. Messrs. Searle, Johnston, Morse, and Col. John Johnston. Rev. Mr. Morse was elected Secretary, pro tem.

The following preamble and resolution were unanimously adopted:

Whereas the Convention of the Protestant Episcopal Church, within the Diocese of Ohio, at their late session, (in June, 1825,) did authorize and direct that the Trustees of the Theological Seminary should take immediate measures for opening said Seminary on the premises of the Bishop, near Worthington, and for continuing the same there until a permanent location be made; therefore,

Resolved, by the Board of Trustees aforesaid, that the Bishop is hereby authorized and empowered, to cause to be commenced the different courses of instruction which may be necessary, in the same; to employ Teachers, a Steward, and all other persons proper and necessary to carry the views of the Board into effect; to fix and regulate their compensation, the price of tuition, boarding, washing,

and lodging; and to exercise all the controlling power over the said Seminary which is generally customary in incorporated Seminaries. The Board reserving to themselves, at all times, the power, in conjunction with the Bishop, of repealing, altering, or amending, any such rules or regulations as aforesaid.

Adjourned. PHILANDER CHASE, *President.*

Attested, INTREPID MORSE, *Secretary, pro tem.*

APPENDIX No. II.

PROCEEDINGS OF THE MISSIONARY SOCIETY.

ZANESVILLE, June 2d, 1825.

This being the day appointed by the Convention, for the anniversary meeting of "The Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," the members assembled during the recess of the Convention. The Right Rev. President of the Society took the Chair; Mr. Wm. Sparrow was elected Secretary, *pro tem.* The minutes of the last anniversary meeting were read, after which the annual Report of the Board of Managers was presented, and read by the Rev. S. Johnston. Whereupon, on motion of the Rev. Roger Searle, it was

Resolved, That this society adopt the Report now submitted, and that it be printed under the direction of the Board to be elected this day.

The Right Rev. the Bishop stated what measures had been pursued by himself, during the past year, in relation to the Society.

The Society then proceeded to the election of the following gentlemen, as a Board of Managers, for the ensuing year: the Rev. Roger Searle, Rev. John Armstrong, Rev. Samuel Johnston, Rev. Intrepid Morse, Bezaleel Wells, Esq., Col. John Johnston, Henry Brush, Esq., Arory Buttles, Esq., Mr. William Sparrow, Mr. William Little and Mr. A. I. McDowell.

The Managers then proceded to elect, from their own number, the officers required by the 6th article of the Constitution; whereupon the following persons were duly chosen, viz: The Right Rev. Philander Chase, D. D. *ex officio President;* Rev. Roger Searle, *Vice President;* Rev. Samuel Johnston, *Treasurer;* Rev. Intrepid Morse, *Cor. Sec'y;* Mr. William Sparrow, *Rec. Sec'y.*

ANNUAL REPORT.

The Managers of "The Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," submit the following Report of their procedings.

Agreeably to the solicitations of many of the members of the Society, the President and several of the Clergy, by communicating with their brethren to the eastward, have endeavored to prevail on some individuals to immigrate to the west, with a view of performing missionary services, all of whose exertions have been ineffectual; and knowing that this disappointment would seriously affect the small parishes formed, there was no other way, than for the Clergy, as hitherto, to devote a portion of their time to the destitute parishes ardently anxious for the ministration of the word and sacraments. This has been done as far as practicable; and, although their own immediate cures have felt the want of their regular services, the Church at large we trust, has been benefited by their labors.

It is a subject of sincere regret, that no Missionaries can be obtained to assist in preserving our destitute parishes from utter extinction; the only course, however, is to submit with patience and resignation to what is undoubtedly the sovereign will of a righteous Providence.

The Managers respectfully entreat the Clergy to redouble their exertions in behalf of our spiritual Israel; and both Clergy and Laity we would exhort, to use unremitted and earnest prayer, that the Great Head of the Church may send forth into this portion of his fold, Pastors after his own heart, who will feed the famishing flocks with the bread of life, and give them to drink of the waters of salvation.

Owing to sickness, the state of the roads, and various other causes, the Clergy, since we last assembled, have not extended their labors beyond the bounds of their respective parishes, as much as hitherto. In the ensuing summer we hope it may be otherwise.

By reference to the Reports made to the Bishop, both last fall and at the present Convention, particularly to the former, may be seen the amount of missionary services performed in our Diocese.

The Managers desire, that the different congregations be respectfully requested to continue their collections in behalf of the Society, and that none of them be

deterred from this duty through an apprehension that the sums to be realized will fall short of their wishes.

Not less imperious is the duty of every Church, however limited its means, to form within itself an auxiliary to the parent institution. In this way only, can the Society be sustained. "*Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*"

Those delinquent in paying their arrearages, are once more reminded of the necessity of attention to their duty.

At the last meeting of the Society, the Treasurer submitted his report, which was read, and approved; as also that of his successor, at the present Convention; both of which are now published.

The Managers take this opportunity to acknowledge with gratitude the kindness of Mrs. L. McDONOUGH, of Middletown, Conn. in a donation to this Society of land, through the medium of the Foreign and Domestic Missionary Society. They also feel gratified in recording, to the praise of the memory of the late Hon. P. S. VAN RENSSELAER, of Albany, N. Y. the liberality he manifested in addition to his assistance when collections were made in behalf of the Society in Albany, that of his liberal donation of fifty Bibles* to the Institution.

While we mourn the scarcity of Clergymen, let us devoutly supplicate the Great Head of the Church, that the Seminary for the education of pious youth for the gospel ministry, which his gracious providence has enabled us to establish, may, in due time, furnish many heralds of the gospel of peace, who shall be successful in winning souls to Christ.

PHILANDER CHASE, *President.*

Attested, WILLIAM SPARROW, *Secretary.*

*Reported through inadvertence, by the late Rev. P. Chase, Jr. as the gift of the Albany Bible and Prayer Book Society.

CONSTITUTION OF THE P. E. MISSIONARY SOC'Y, WITHIN AND FOR THE DIOCESE OF OHIO.

[See pp. 59–60 of this edition for this Constitution. The only change is the addition of the following to sec. 11.—ED.]

"And the Treasurer, previous to entering on the duties of his office, shall give bond, with two or more sufficient securities, in the sum of five thousand dollars, payable to the person acting as President, conditioned, that he shall account for, and pay over all moneys belonging to the Society, which may come into his hands, to the order of the President, or Vice President acting as President, respectively, at such times as he shall be thereunto required, and discharge all other duties enjoined upon him by the Constitution, laws and resolutions, of the Society. And in case either of the offices of Vice President, Treasurer, Corresponding or Recording Secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected, shall continue in office until a successor is duly elected.

FORM OF CONSTITUTION RECOMMENDED TO AUXILIARY SOCIETIES.

ARTICLE 1. This association shall be known by the name of the Missionary Society of —— Church, in ——, and shall be auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

ART. 2. The object of this Society shall be, to collect funds for the support of missions; which funds, so collected, shall be paid over to the Treasurer of the society, before mentioned, on or before the meeting of the annual Convention of the Diocese of Ohio.

ART. 3. Any person paying not less than ——, may become a member of this Society; and, by paying —— at one time, may become a member for life.

ART. 4. The affairs of this Society shall be managed by a President. —— Directors, and Secretary, which officers shall be chosen after the first election, at the annual meeting, on the —— day.

ART. 5. Any —— of the Directors, together with the President, or, in his absence, two-thirds of the Directors, shall be a quorum for transacting business. The President, or any two Directors concurring, may call a meeting of the board at any time.

ART 6. The anniversary meeting shall be held at —— on Easter Monday, when the annual Report of the Board of Managers shall be presented.

ART. 7. No alteration shall be made in this Constitution, except by a concurrence of two-thirds of the members present at any meeting of the Society.

TREASURER'S REPORT.

WILLIAM LITTLE, *Treasurer, in account with the P. E. Missionary Society, within and for the Diocese of Ohio.*

DR.

1822.	To drafts, receipts, &c., received of Rev. P. Chase, Jr., through Bishop Chase, viz:	
June 7.	Receipts of deposit in N. River Bank, N. Y., Jan. 4, 1822....	$1,400 00
	" " " " Feb. 12, 1822....	43 32
	" " N. Y. State Bank, Albany, Dec. 24, 1821,	300 00
	" " State Bank, Boston, Nov. 26, 1821.....	331 78
	" " Franklin Bank, Baltimore, Feb. 11, 1822,	550 00
	J. Morris's check on Albany Bank, Nov. 22, 1822.....	50 00
	Cash	20 00
	" of sundry persons.....	19 00
	" of Dr. Chase, from different individuals.....	15 00
	" from auxiliary miss. soc. of Christ ch., Cin., per S. J.,	25 16
	" " " of Springfield, Clark county,	13 00
	" " " of Troy	8 00
	" " " of Piqua	9 00
	" " " of Ashtabula	4 87
	" " " of Chillicothe	37 00
July 24.	Draft received of Rt. Rev. P. Chase.....	200 00
	" Rev. Mr. M'Ilvaine, Georgetown, D. C.....	20 00
1823.	Subscription from All Saints', Portsmouth.....	13 00
June 5.	" " St. Philip's, Circleville.....	3 00
1824.	Cash received from different individuals at Convention.....	62 50
	" of Wm. Little, interest on 1,000.....	28 37
	Received from auxiliary miss. society, of Christ church, Cin.,	18 00
	" " " of Circleville	3 00
		$3171 00

CR.

1822.		
Sept. 12.	By cash paid Rev. P. Chase, Jr., per order of President.....	$150 00
1823.	Cash paid Rev. J. M. Jones, per order of President.....	50 00
June 5.	" Rev. R. Searle, " "	133 00
Oct. 23.	" Rev. J. Hall, " "	133 00
1824.	" Rev. J. M. Jones, " "	50 00
Nov. 6.	Cash paid over to Rev. S. Johnston, appointed Treasurer....	2655 00
		$3171 00

(Errors excepted,)

WILLIAM LITTLE, *Treasurer.*

CHILLICOTHE, Nov. 6, 1824.

The Committee appointed to examine this account, made a satisfactory report.

W. SPARROW, *Secretary.*

The P. E. Missionary Society, within and for the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

DR.

1824.	To cash paid Rev. R. Searle, per order of the President.....	$150 00
Nov. 6.	" Rev. J. Hall, " "	150 00
	" Rev. E. B. Kellogg, " "	50 00
	" Rev. S. Johnston " " for horse hire while on missionary duty.....	15 00
	To this sum loaned upon proper security, at 6 per cent.....	1000 00
1825.	" " " "	230 00
April 15.	" " " "	800 00
" 18.	Balance due.....	278 00
		$2673 00

1824.		Cr.	
Nov. 6.	By cash and checks of William Little, former Treasurer of the Society	$2655	
	deduct for error in counting	1	$2654 00
	By cash of William Little, for annual dues of members		19 00
1825.			$2673 00
June 1.	By balance due		278 00

(Errors excepted,) SAMUEL JOHNSTON, *Treasurer.*

The Committee appointed to examine the accounts of the Rev. S. Johnston, Treasurer of the Protestant Episcopal Missionary Society, find them correctly kept, and the sums properly vouched for; and that, in addition to the loans, amounting to $2030, there remains in the Treasurer's hands, the sum of $278, which is respectfully submitted. (Signed,) A. I. McDOWELL,

ZANESVILLE, June 2, 1825. PLATT BENEDICT.

*** The Treasurer thinks proper to state, that since the above account was submitted, he has received from members of the Convention the sum of thirteen dollars; and also five dollars from Mrs. Ann B. Allyn, of Paoli, Indiana. There has been paid, agreeably to order of the President, to the Rev. Messrs. Doddridge, Searle and Hall, the sum of two hundred and seventy-three dollars and seventy-five cents; leaving now a balance of cash in his hands of twenty-two dollars and twenty-five cents.

APPENDIX No. III.

CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO.

ARTICLE 1. The Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church, in the United States of America. If there be no Bishop for the time being, the oldest Presbyter present shall cause the Convention to be opened with prayers, and preside himself in the same.

ART. 2. The Presbyters and Deacons of this Church, in order to be qualified for a seat in the Convention, must show that they have been regularly admitted, or settled as officiating ministers in some parish or congregation in this Diocese, or State, in communion with the Convention; or that they are employed as missionaries, under the direction of the Convention; or that they are the stated professors, or teachers of some College, or incorporated Academy of learning in this State. The Lay Delegates must show that they have been duly chosen or appointed by the congregation or vestry of the Church which they represent.

ART. 3. The Bishop has power to call special Conventions, when, in his opinion, it is necessary for the good of the Church; or when applied to for that purpose by the Standing Committee; and, in case of a vacancy in the Episcopate, the Standing Committee, on urgent reasons, may call a special Convention.

ART. 4. There shall be an annual Convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time and place, however, subject to be altered by the Convention; provided such alteration be on the minutes of the Convention, and due notice thereof given to the several parishes.

ART. 5. At every annual Convention a Secretary shall be appointed to record all the proceedings of the Convention; to preserve their journals, and hand them to his successor, and give notice to the clergy and parishes of the meeting of the Convention.

ART. 6. The Standing Committee of this Diocese shall be chosen in Convention annually: and shall consist of such equal number of Presbyters and Lay men as the Convention, in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said Committee, one of whom, at least, shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop: at all other meetings of the Committee, a majority of the whole members shall be a quorum to transact business.

ART. 7. All officers of the Convention, or Diocese, shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately—the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order shall be necessary to constitute a decision.

ART. 8. A proposition to alter this Constitution shall be inadmissible, unless made in writing, and approved by two-thirds of the Convention. If so made, and so approved, it shall lie over to the next Convention; and if again approved by the next Convention, by a majority of the two orders of Clergy and Laity, voting separately, the amendments shall take place, be valid and obligatory.

APPENDIX IV.

CANONS

For the Government of the P. E. Church in the Diocese of Ohio.

CANON I. Each officiating, settled minister in this Diocese, shall keep a book or register, in which he shall enter every baptism, marriage and funeral within his cure: he shall also keep a register of the communicants of his Church, and the number of families within his cure; and his *Notitiæ Parochiales*, embracing these subjects, shall be presented to the Bishop at the annual Convention.

CANON II. It shall be the duty of every clergyman to attend all Conventions of this Diocese; and it shall be the duty of every parish to send one or two Lay Delegates.

CANON III. Disorderly and immoral conduct; neglect of duty; disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

CANON IV. If a minister offend in any one of the respects specified in the third canon, application in writing, signed by his accuser or accusers, shall be sent, in the first instance, to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four presbyters, (no one of whom shall be a member of the Standing Committee who joined in the report aforesaid, provided a sufficient number of Presbyters can be had without such member,) out of whom the party accused may choose three; or if he neglect, or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place of trial, of both which at least a month's notice shall be given to the party accused; and should he neglect or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine fully the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge or charges, respectively, shall communicate this decision to the Bishop; and, also, in case they have found the accused party guilty, the sentence, which, in their opinion should be pronounced. A certified copy of the record of their proceedings shall be laid before the bishop, and his judgment in the case shall be final.

CANON V. The clergy shall pay strict regard to the Rubrics of the church, and shall neither alter nor mutilate the service, otherwise than they are by the Rubrics permitted.

CANON VI. All candidates for holy orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

CANON VII. No Clergyman shall remove from one parish to another, in this Diocese, without the Bishop's consent. But if the Bishop should refuse, and the Clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

CANON VIII. All annual meetings, for the choice of Wardens and Vestrymen, shall be opened by prayer; and if there be a Rector, or Clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the Rector, or Clergyman, the senior officer present, shall preside.

CANON IX. Whereas, the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar, for presentation, and remain at his disposal—it shall, therefore, be his duty to dispense the same, according to the true interest and meaning of the Churches—it being understood, that the Rector will be assisted in this duty by the Wardens of the parish. And, in case any Minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the Wardens of said parish, for their disposal: and the Minister, or, (in case of vacancy) the Wardens, shall render an account of the disposal, at the annual parish meeting.

CANON X. No person displaced from the ministry, or while suspended from the exercise of the functions of the same—no excommunicated person—nor any one while under a suspension from the privilege of the holy communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

CANON XI. Whereas reading clerks, or lay readers, are not otherwise recognized by the Church, than as persons permitted, in the absence of ordained Ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the Rubrics and Canons of the Church; and, whereas, they should be *exemplary* and *godly* persons, and as such, ought to be well known, and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorized to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the diocese; or, in case of any vacancy, by the President of the Standing Committee.

CANON XII. No parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved and registered by him at least three months before the meeting of the Convention. And no parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated, according to the act of the General Assembly of the State of Ohio, for the incorporation of Religious Societies, and the act supplementary thereto.

1826.

JOURNAL

OF THE

NINTH ANNUAL CONVENTION,

HELD AT COLUMBUS, JUNE 7TH AND 8TH, A.D. 1826.*

COLUMBUS, JUNE 7TH, 1826.

AT this time and place, agreeably to constitution and adjournment, the Convention of the Protestant Episcopal Church in the Diocese of Ohio assembled. Morning Service was performed by the Rev. Intrepid Morse, and after an address, the ordination to the Holy Order of Deacons, of Messrs. C. P. Bronson and William Sparrow, who were presented by the Rev. Samuel Johnston, and the administration of the communion, by the Bishop, the following clergy took their seats:—

The Rt. Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and President of the Convention.
The Rev. JOHN HALL, Minister of St Peter's, Ashtabula.
The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.
The Rev. INTREPID MORSE, Minister of St. Paul's, Steubenville, and St. James', Cross Creek.
The Rev. ROGER SEARLE.
The Rev. C. P. BRONSON, Deacon.
The Rev. WILLIAM SPARROW, Deacon.

The following lay delegates presented their certificates of appointment and took their seats:—

St. Mark's Church, Mill Creek—Moses Thompson, John Mitchell.
St. James' Church, Cross Creek—James Dugan, Daniel Dunlavy.
St. James' Church, Boardman—Trial Tanner, H. M. Boardman.
Christ Church, Seneca, Monroe County—Nicholas Torode, Hugh O'Neil.
St. Matthew's Church, Perry, Coshocton County—John Trimble, Charles Elliott.
Trinity Church, Cleveland—George L. Chapman.
St. Paul's Church, Steubenville—Bezaleel Wells.
St. John's Church, Worthington—R. W. Cowles, G. H. Griswold.
Christ Church, Cincinnati—Zaccheus Biggs, Horace Foote.

* "Columbus: Lewis & Glover, Printers. 1826."

St. Paul's Church, Norwalk—Amos Woodward, Platt Benedict.
St. John's Church, Liverpool, Medina County—Stephen Sibley.
St. Paul's Church, Medina—John Hickox, Gustavus V. Willard.
St. James' Church, Zanesville—John Matthews.
Grace Church, Berkshire—David Prince.
Trinity Church, Columbus—Matthew Matthews.
St. Peter's Church, Delaware—William Little.
St. Peter's Church, Ashtabula—Jacob Hull.
Trinity Church, Newark—Alexander Holmes.

THE BISHOP'S ADDRESS.

BRETHREN:—The history of the P. E. Church in Ohio during the last year, exhibits little more than the deplorable effects of the want of clergymen. Except my own feeble endeavors, the parishes in the Diocese have been blessed with the regular ministrations of but three clergymen: these are the Rev. Messrs. Morse, Johnston and Hall. The Rev. Mr. Searle has been for the greater part of the year absent from the Diocese, I am told, for the recovery of his health. The Rev. Mr. Armstrong, residing in Virginia, has been able to devote but a small part of his time to this Diocese. The Rev. Mr. Lanston, coming into the Diocese with letters dimissory from Bp. Kemp, officiated for a few Sundays in Zanesville and its vicinity, and moved to Troy, where and at Piqua, I have heard he has preached a few times.

My own duties, during the past year, have been so weighty and difficult, and withal of such different natures, that I fear but few of them have been rightly discharged. They need the forbearance of man and the mercy of God. Some of these have related to the Diocese; some to the institution of religion and learning committed to our care; and not a few of these to struggles for the means of living.

At the Convention of last year in Zanesville, I confirmed seven persons and admitted Mr. Gideon McMillan, a candidate for Holy Orders. Thence having returned to the place of my residence, I did the duties of a parochial clergyman in Worthington, Columbus, Delaware and Berkshire, as well as my manifold avocations would permit. Not a Sunday is recollected, except two, in which I did not perform divine service morning and evening; and I often preached on week days in these parishes when not engaged in distant journeys. For the most part, their attendance with me on the duties of public worship has been punctual and their conduct uniformly devout. In Columbus the zeal of the parish has been enkindled by the piety of their excellent lay reader, Mr. M. Matthews; and their number is increased and their union strengthened.

The parish of St. Peter's, Delaware, deserves the commendation of all who lament the great want of Churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wild wood, is now adorned with a neat Gothic Church 50 feet by 40, exclusive of the steeple. It will soon be finished for consecration.

From Radnor, a Welch settlement west of Delaware, seven persons attend St. Peter's Church. I mention it here because of the interest of late excited by the hopes of educating a young Welch minister, who can preach the gospel to them in their own language. Such a youth is now in our school fitting for the Theological Seminary.

Before I quit the mention of these parishes of which I have in part taken the parochial charge, I cannot but feel it my duty to advert to the laudable exertions of the "Female Tract Society of Worthington and its vicinity." Others have done well in *circulating* tracts, but this Society is the only one of our communion in the State, which has been engaged extensively in the *printing* of them. Since last their name was mentioned to the Convention in 1819, these excellent and faithful members of our communion have been constantly and zealously, though silently doing good. In proof of which I state that they have, though with only such means as they could raise within their very limited and humble circle, printed 9500 tracts, all of a character approved by authority and selected with Christian taste. "These," say they in their report, "have been circulated in all parts of the state through our Missionaries and other pious persons, and have always been thankfully received. There is every reason to believe, that they have been the means of doing good, by instructing, comforting and encouraging the Christian whose privileges are so few, in many parts of our state." "The object of the Society in making this report is to induce their sisters in the different parishes throughout the Diocese, to form similar associations to aid the spread of religious

knowledge—that the solitary mother in our infant settlements may have the means of impressing on the minds of her little family those important precepts which will make them wise unto salvation." The statistical account of these four parishes will be seen on the schedule of the Diocese.—[See Appendix III.]

1825. July 3d. Having set off on a tour through the middle of the Diocese, I officiated in Granville, in Licking County, both morning and afternoon, and preached to a large and attentive congregation. Thence I passed to the parish of St. Matthew's, in Coshocton County, where I visited a sick person, Mr. Edwards. Same day, I visited that pious and venerable member of the church of Christ, Mr. William Wilson; and preached a sermon at his house in the evening.

7th. I preached and performed divine service at the house of Mr. Charles Elliott in Knox County. Same day in the evening I did the same duty at Mr. Trimble's in Coshocton County.

8th. Friday, I did the like duty at the Church, and same day rode to Mr. Wilson's, and to him and other pious neighbors I administered the sacrament of the Lord's Supper. This was a time and an occasion much to be remembered on account of the confessions made by a good old man exceeding ninety years of age concerning the vanity of all human enjoyments. Though his days had been lengthened, like those of Jacob, far beyond the ordinary age of man, yet he saw their brevity and emptiness. He did not say as the thoughtless fain would always say, to the great detriment of their souls, *many* and *happy;* but with Jacob he said "*few* and *evil have the days of thy servant been.*" He saw and felt himself a pilgrim. Through the cloud and sea of baptism he had entered on his journey to the heavenly Canaan, and has since most triumphantly, under the banners of Jesus, passed the Jordan of death. God has given him rest.

9th. Was spent in the teaching and exhortation of several families.

10th. Sunday, I visited a family before church and endeavored to prepare them for baptism. The morning service was performed, the holy communion administered to fourteen persons and confirmation to two. One adult and three children were baptized. The congregation was very large. I think it was more than a year since this congregation had been visited, or received the ministrations of any clergyman. What would be their joy could the word and sacraments be extended to them even once a quarter! Their little building, called St. Matthew's Church, Perry township, will be finished this summer, and for their exertions and encouragement I have promised them a portion of Lady Rosse's bounty.

11th. Went to St. Mark's parish, Mill Creek township, in the northern part of Coshocton County. Twice this day, in endeavoring to shorten my journey, I deviated from the right path and suffered through great fatigue of body. But God was with me through the untrodden forest and never suffered my heart for a moment to despond. The good of his Church in the salvation of immortal souls was an object like a star in the midst of a dark and angry sky. It guided to the Saviour—the source of our consolation.

12th. I visited several families some miles distant from each other and exhorted them to Christian godliness; and the same day performed public service and preached at Mr. Elliott's.

13th. Sought out and prayed with several families in the woods, and in the evening performed service, preached a sermon and baptized two children at Mr. Mitchell's.

14th. Rode nine miles to Mr. James Elliott's in Holmes County, performed divine service and preached, and in the evening visited a sick man.

15th. Rode about 13 miles to Mr. Elliott's, where divine service was performed and a sermon preached preparatory to the administration of the ordinances on Sunday.

16th. Visited Mrs. Fanny Elliott—preached and performed divine service at her house.

17th. Sunday Morning, prayers and a sermon. Baptized one adult and nine children and confirmed ten persons. The congregation very large.

18th. Same day half past six went to Whiteyes township and baptized six children. I attended the funeral of Mr. John Stonehocker and preached a sermon. Same day at Mr. Elliott's baptized three children on my road to Coshocton, where I arrived the same evening and officiated in the court house. The congregation, though collected at short notice, was respectable and very attentive.

19th. Rode again to Perry township.

20th. Again visited the good Mr. Wilson and same day rode to Mr. C. Elliott's in Clay township, Knox county, where I performed divine service and preached a sermon.

21st. Went to Mt. Vernon, where evening service was performed and a sermon preached and a child baptized. Congregation large and attentive.

22d. This day, for the first time, in company with a number of gentlemen, I explored the lands now rendered so interesting to us on account of their many ad-

vantages for the location of the Seminary and College. From Mt. Vernon I passed immediately to my place of residence.

24th. I officiated in Worthington.

31st. Did the same duty in Columbus.

Aug. 2d. Returning to my home I was summoned to attend the funeral of a man struck suddenly dead by a flash of lightning. Awful and impressive was the scene! The fatal fluid had entered at his temple, passed unseen through his frame and left his body lifeless. Let those who are unprepared to die hence learn their danger.

6th. Having remained at Worthington for a few days, I set off on a tour to the northern part of the Diocese, and on

7th. Held morning and evening service at Berkshire and preached twice. Same evening rode to Kingston, visited two sick persons, administered the holy communion and baptized one adult.

8th. At Mount Vernon in the evening I preached and performed divine service in the court house.

9th. Rode to Loudonville, performed divine service and preached.

10th. At Mansfield did the like duty.

11th. I proceeded to New Haven, Huron County.

12th. Preached, performed divine service and confirmed one person.

14th. Sunday, Norwalk, morning and evening prayers, I preached twice and in the evening catechised and exhorted the young.

15th. At the same place I performed the funeral service and preached.

16th. Rode to Portland, preached and performed the burial service.

17th. Went to Mr. Woodward's, where I read prayers and preached. And though brevity in my narrative is indispensable, I cannot refrain from stopping to record some things which have touched my heart's best feelings and given a new and most interesting direction to our endeavors to benefit the human family. These things concern the natives of our land.

Some time ago I had heard of the scattered remnants of the Oneida and Mohawk Tribes who still retained the use of our Liturgy, once taught them by the British Missionaries when they resided under that government. And it was my most anxious wish to see and converse with them. This wish it pleased God most graciously to gratify. I paid them a visit, setting off from Mr. Woodward's after divine service and a sermon. We lodged at Mr. Cowles', the last house in the white settlements.

18th. The morning of the 18th of August, 1825, gave some hopes of a fair and pleasant day, but it proved otherwise. The sky was soon overcast, and a dark gloom hung over the forests, already dark and gloomy by the thickness of the deep green foliage. Our way was nearly west, towards the Sandusky River, and lay through a pathless desert, with hardly a trace to guide our steps; but confident in the goodness of our cause and the protection and blessing of the common Father of men and nations, we set forward. The beauty of an open oakland scenery for a time cheered us; but it soon changed to a thick dark underleafed forest, in which, having missed our path, we traveled in the rain, it was judged, five and twenty miles, before we reached the huts of the Indians we were seeking. To us, wet, hungry and waysore, these little shelters from the storm appeared like the abodes of comfort. Some aged men and women of the Mohawks, fit emblems of their tribe, once vigorous, now in decay, met us at their lowly cabin doors. My worthy friend and guide, the Rev. Mr. Coe, who had seen and known these interesting people before, now told them my name and errand. I passed around their little settlement, and the evening and the morning were spent in trying to do them good. I found them not like heathens. They had known Jesus their Creator and Saviour, from their youth, and the liturgy and formularies of the Church of England, with part of the book of Genesis, and the Gospel of St. Mark, translated into their own language, A. D. 1787, had been the blessed means by which this faith had been taught and handed down from their forefathers. What a comment this, on the great utility of accompanying the translation of the scriptures, with the formularies of primitive devotion! And what an overpowering refutation is this of the ungodly objections, made to the Christianizing of the heathen, by diffusing the light of the Holy Bible among them! From this instance of God's blessing on the means, let Christians take courage. Their bread being cast by faith on the waters of God's providence, shall return blessed after many days; and though now through much persecution, from the hosts of infidelity, they go on their way weeping, yet if they persevere, the whole world will, like a ripe field of corn, come to the Christian faith with joy, and bring their sheaves of holy fruits with them.

19th. Divine service was performed with these Indians, on the morning of this day; though it rained incessantly, they came in goodly numbers, and seemed with one heart and voice to join in the responses, as the prayers were read by

myself, and repeated by an elderly person in their language. By their apparent simplicity and godly sincerity, I was reminded of the accounts given us of the Apostolic worship.

I could not part from these most engaging people, without giving them some hopes of being benefited by the school, which had been committed to our care, through the bounty of their former benefactors. I promised to take several of their young men and boys, board and educate them, looking to God for means and ability to support me in so great expense. And here I cannot resist the desire, to connect the sequel with the beginning of their history, though it destroy the order of my narrative.

Soon after my visit to the Mohawks, on Sandusky River, I mentioned the subject casually, in a letter to the Secretary of State, and he most kindly mentioned it to the Secretary at War, at whose judicious disposal is committed a small fund, for benefiting the natives. Through these means God was pleased to bless the object I had in view. After performing my tour, I went again from my home, in the month of November, in my own carriage, for the promised Indian lads. The distance from my residence to their dwellings in the woods, is 100 miles. The weather was cold, and the road a part of the way very bad. Yet God enabled me to bear the fatigue, and crowned my errand with success. Six of the Mohawks came with me, four of whom I have seen proper to retain at the school as lads of great promise. Since that, one of another tribe has, by a private gentleman, been placed at the school.

The goodness of God appeared especially, when, on my arrival at my dwelling with my interesting charge, I found on my table assurances from the Secretary at War, that I should be indemnified, for their maintenance and education. Government will allow me $100 per annum a piece for six. Before quitting the subject I cannot but add, for the benefit of the friends of this part of the human family, that the youths above mentioned, viz: *John Heron, John Buckingham, Joseph Heron* and *John White*, have behaved themselves with great propriety, have improved much in their learning, and attended to every duty with great cheerfulness: particularly have they seemed to take delight in reading and committing to memory, the words of Holy Scripture, and to join with great devotion in the exercises of daily worship. How they will bear temptation, when once more thrown into the corrupt company of the baser part of our own color, who prowl around our frontiers to destroy them, I know not. They need the prayers of all, that God would convert their hearts, and cause their morality to grow on the only legitimate stock, true faith in the Lord Jesus Christ. In a direct line it is 15 miles from the Mohawk dwellings to Mr. Woodward's, to whose house I rode after preaching to the Indians, and by whom I was most hospitably entertained.

20th. Rode by way of Norwalk to Milan, where I preached and performed divine service.

21st. Sunday morning, 5 o'clock, I visited a sick family, read prayers and baptized one child, on my way to Norwalk, where I preached twice, performed the morning and evening prayer, confirmed thirteen, and administered the Holy Sacrament to fourteen persons.

22d. Monday, 5 o'clock, baptized one child, and proceeded by the way of the Lake Erie road, to Cleveland, and was most hospitably entertained at Judge Brown's, in Brownhelm.

23d. Rode to Brooklyn.

24th. Preached and performed divine service in Cleveland.

25th. Went to Liverpool, and same evening preached and read prayers at Mr. Worden's.

26th. Same duty at the same place. Also administered the Holy Supper of the Lord to a few. This parish has been much neglected. Some despairing of godly ministrations, have left the communion of the Episcopal Church, to feed in strange pastures. Of the pain it gave me to see the prostration of the church, in this place, I can give no adequate account. Same evening rode to Mr. Warner's.

27th. Proceeded to Medina court house, where I read prayers and preached, and the same evening rode to the center of the township.

28th. Sunday. In the parish of St. Paul's Church, Medina, I performed divine service, preached a sermon and administered the rite of confirmation to 14, and the Supper of the Lord to sixteen persons. The connection between the Rev. Mr. Searle and his parish is dissolved. And it is our most earnest prayer, that God will raise up some pious and faithful minister, to supply the spiritual needs of those who depend on his grace, and be the means of converting those who have no adequate sense of their sins. Same evening I rode to Brunswick.

29th. Returned to Brooklyn, where same day I preached and performed divine service, administered confirmation to five persons and performed the office of the visitation to the sick.

30th. Again visited the sick man, the son of Col. Barber, and administered the Lord's Supper to thirteen persons. Same day, rode 15 miles to Mr. John Clark's, and in the evening performed service and preached in the school house.

31st. Rode to Unionville, Ashtabula county.

Sept. 1. Performed divine service and preached, and confirmed two persons. Here I was met by the Rev. Mr. Hall.

2d. Rode to Ashtabula and preached same evening at the school house.

3d. Went to the southern part of the township, performed divine service and preached, and same day returned to the village.

4th. Sunday, I preached twice, confirmed eleven persons, and administered the holy communion to thirty-eight persons. God's blessing, evident upon the ministrations of the pious and zealous pastor of his flock in Astabula, leaves no room for human commendation. If such were multiplied, the church would flourish even in the woods.

5th. This day I rode to Mr. Crowel's in Rome, and performed divine service, and preached in the evening.

6th. Proceeded to Windsor, where I administered the holy communion to twenty-seven, and confirmed four persons. The Rev. Mr. Hall preached, and thence returned to his parish.

7th. I rode to Batavia, preached and performed divine service, confirmed five persons, and administered the holy communion to twelve.

8th. Rode to Warren, and in the evening preached and performed divine service, in the court house. The audience was very large and attentive.

9th. Proceeded to Youngstown. Here also in the midst of a respectable congregation, the same duties were performed.

10th. At Poland, in addition to the evening service, and a sermon, I baptized two children.

11th. Sunday, rode to Boardman, where I officiated morning and evening, administered the communion to twenty-six, and confirmed three persons, baptized four adults and four children. The congregation, though so crowded as scarcely to admit of the administration of the ordinances, was most attentive and reverential, during the great length of the services, and two sermons. In the intermission I administered the communion to a sick woman.

12th. Monday, rode to Canfield, performed divine service and preached, and baptized one child, and visited a sick person.

13th. At New Lisbon, my horse being injured, a friend, Mr. Blocksome, kindly provided me with a wagon, in which I rode with great comparative ease, to Steubenville,

15th. Where I preached and performed divine service.

16th. Rev. Mr. Morse read prayers, and myself preached.

17th. The same duties were performed. The Rev. Mr. Morse having prepared all things for the presentation of the persons for confirmation, and the administration of the holy communion in Steubenville, went to Cross Creek, and there officiated on the 18th, while on the same day, in Steubenville, I performed morning and evening prayer, preached twice, administered the communion to about sixty, confirmed thirty-two persons, and baptized one adult.

19th. Rev. J. Armstrong joined me at Steubenville, and accompanied me to Cross Creek. Here, assisted by my two Rev. Brethren, I performed the holy office of consecrating St. James' Church. It is a neat wood building environed entirely by a deep oaken forest. And when I saw it crowded and surrounded by some hundreds of immortal souls, anxious to benefit by the approaching solemnities, the pleasure I felt seemed a full reward for many of my past troubles. I blessed God and took courage. The prayers were read by the Rev. Mr. Armstrong, and the sermon delivered by myself. Fifty persons were confirmed, and seventy-three received the communion. The day is worthy of fond remembrance, for it was a day of much joy and comfort in the Holy Ghost. The Rev. Mr. Morse and myself, returned the same day to Steubenville.

20th. The Rev. Mr. Morse agreeing to fulfill my appointments in Ohio till the next Sunday; I thought it my duty to pay a visit to the owner of the lands in Knox Co., which had struck my mind so forcibly, on account of their healthy and central situation, and other excellences. This gentleman residing in Brownsville, Pensylvania, the whole of four days was necessarily consumed in going and coming (about 100 miles) and in transacting the intended business. This was getting from Mr. Hogg, the owner of the lands alluded to, a proposition to sell them at a reduced price, as a site for our Seminary and College. This was accomplished in company with Bezaleel Wells, Esq. of Steubenville, whose kind advice and assistance in this business, I hereby most gratefully acknowledge.

23d. I preached and performed service in Wheeling, Va., on my return.

24th. I was again in Ohio. At St. Clairsville I again met the Rev. Mr. Armstrong, who performed the evening service in the church, and myself preached.

25th. I preached and performed service both morning and evening, and administered the communion to thirty. No confirmations. The Rev. Mr. Armstrong assisted at the communion, and preached in the evening. Mr. A. having ceased the regular performance of his duties in this parish, they are left in a most destitute state, and I fear, if not soon supplied, will lose entirely their once flourishing condition. But this remark is so common to most of our parishes, that to apply it here seems to need an apology.

26th. Rode to Morristown, where I performed the morning service, administered the communion to four persons, confirmed two, and baptized one adult and one child, and then rode to Barnesville, 8 miles.

27th. Proceeded to Little Beaver, and the same evening performed service and preached.

28th. Wednesday, the congregation assembled in the woods. The morning prayer was read, a sermon preached, one adult baptized, seventeen confirmed, and eighteen received the sacrament of the Lord's Supper; after which I rode to Mr. Bryan's.

29th. Rode to Lexington, in Monroe Co., preached and performed service at Mr. Orsborne's. Same evening rode three miles and baptized three children.

30th. Went back to Mr. Orsborne's, where morning service was again performed, and the communion administered to nine persons. Here measures were duly taken to organize a parish of Episcopalians, which has since been completed according to law. The same day I rode to Duck Creek, and the next day,

Oct. 1st. I arrived at Zanesville.

2d. Sunday. Morning and evening prayers, and a sermon. The sacrament was administered to eighteen persons.

3d. Proceeded thirty-one miles, and next day,

4th. Was again in the parish of St. Matthew's, Coshocton Co. Here I again visited the good Mr. Wilson, and with him performed holy offices, and baptized his grandchild.

Being now about 11 miles from the lands proposed by Mr Hogg, as the site of our future Seminary, according to a previous appointment with a friend, I went again to see them; and on a re-examination, found them to exceed my former estimation. This was done on

5th and 6th. In company with Messrs. Trimble, Rawden and Melick.

7th and 8th. I returned to my residence in Worthington, where, and at Delaware, Columbus and Berkshire, I continued to officiate till, returning from the latter place, after performing divine service on Sunday, December 4th, my horse stumbled and threw me on the frozen ground, with great violence. By the effects of this injury on my hip joint I was confined till Christmas day, when I officiated, though on crutches, in Worthington, and administered the holy communion to about fifty.

An account of the remainder of my clerical duties will be here deferred, till I shall have said something of our Seminary, and of my endeavors to fulfill my duties in relation to it.

Having obtained the means to complete the education of young men for the reception of degrees, in the arts and sciences, it seemed no more than reasonable and just, that the President and Professors, by whom they were educated, should have the power of *conferring* these degrees. Accordingly I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this Convention that the prayer was granted with unusual unanimity and cheerfulness. The name and style under which they are empowered to confer degrees is that of "The President and Professors of Kenyon College in the State of Ohio,"—thus expressing our respect, and perpetuating our gratitude to one of our principal benefactors in England, and through him to all in that country, who have done us good, or taken an interest in our welfare.

Soon after the commencement of the session of Congress I preferred a petition to our national legislature, for the remissions of duties on donations made by our friends in England to our Theological Seminary; but hearing that it was likely to meet with some difficulty, and greatly desirous of obtaining the grant of some lands, to aid our endeavors to cherish a College for general learning, I thought it my duty to proceed immediately to Washington City. I had other motives also for leaving the Diocese. They were those arising from an anxious desire to obtain a few faithful ministers, to keep our church alive in Ohio. I had *written* much and often: I wished to see if a *personal interview* with some of the Atlantic clergy would not effect something. In trying to accomplish these several objects, I have to acknowledge the kindness of all with whom I had intercourse in our national district, and to bless God that I became so extensively acquainted with the worthies of our nation. I had assurances from the committee of the Senate to whom my petition was referred, that the duties on our presents from England would be remitted. The petition for a donation of lands to our College is deferred till another year.

Our hopes of obtaining the assistance of some faithful ministers, to aid in the great work of sustaining the church in Ohio, are not lost. God grant that the sympathetic expressions which every where met my ear from our dear brethren at the East, end not in the cold comfort of words only!

But the great and crowning blessing which by God's mercy resulted from my late journey to the East, was the reduction made by Mr. William Hogg, in the price of his lands in Knox Co. and the favorable and additional extent in the time of payment. The price agreed on last summer, was the original cost and charges, nearly $24,000 for 8,000 acres. From this, Mr. Hogg, considering the magnitude and usefulness of the object to which the lands were to be applied, most munificently agreed to deduct 6,000 dollars, putting the land at $2 25 per acre, though they are of the finest quality, and rising of 700 acres are under cultivation. This quantity is from actual survey and measurement. In my circular, I stated from the assurances of those deemed well informed judges that it was 1000 acres.

This placed Mr. Hogg's proposition in such a favorable point of view, that I thought it my duty to make it public by a circular notice, which, with the advice of some of the standing committee, I issued at Portsmouth, on the 23d March last. The object of this circular was, to give all an opportunity of examining the land, and of coming, as I trust you have done to this Convention, with minds prepared to give a righteous judgment. Such has been the general approbation of the plan, and such the just liberal support with which it has met, that we all have great reason to be fervently grateful, for the divine blessing which has attended our feeble endeavors for his glory. Mr. Hogg's proposition, together with the subscriptions in aid of the plan it embraces, will be laid before you.

On my way to the eastward I preached once in Granville and Newark, twice in Zanesville, and once at St. Clairsville, in Ohio. Out of the Diocese, four times in Washington City, thrice in Georgetown, thrice in Alexandria, in the District of Columbia, and twice in Wheeling; on my return, I again visited Steubenville, and preached twice. Passing down the Ohio river, at Marietta I officiated four times, at Portsmouth thrice, baptized five children, confirmed five persons, and administered both in public and to a sick person in private, the Supper of the Lord.

Hearing here of the sickness of my family, I hastened home, where I arrived on the last day of March, 1826, having traveled since I left home, rising of 1000 miles.

Since this time, God has enabled me to do duty a number of Sundays in the neighboring parishes, and to perform a journey of 310 miles, through the counties of Delaware, Licking, Coshocton, Holmes, Wayne, Richland, and Knox; in all which I preached and performed divine service twenty-four times, and baptized twelve children. In the town of Newark, Licking County, I organized, according to the usages of the Church, and the statutes of the State, a new parish, by the name of the "Parish of Trinity Church, Newark." And while I mention this it may not be irrelevant to state, that three other parishes have been organized, during the past year. St. Luke's Church in Marietta, St. John's in Springfield township, Jefferson County, and St. Mark's in Columbia, Lorain County. St. John's effected entirely through the instrumentality of the Rev. Mr. Morse, St. Luke's through that of our pious and excellent lay-brother, A. Nye, Esq., and St. Mark's by the zealous exertions of Mr. C. P. Bronson, a candidate for Orders.

Concerning the distribution of Lady Rosse's bounty, for encouraging the immediate erection of churches in small parishes, I state that I have promised to St. Peter's, Delaware, nearly completed, $100; St. Matthew's, Perry, roofed and floored, $100; St. Mark's, Mill creek, to be roofed and floored the present summer, $100; Christ Church, Beaver, commencing, $100; St. Peter's, Morristown, $44,-44—$444,44.

Of the 52 Sundays in a year, 19 have been spent in the parishes nearest my present residence, viz: 2 in ministrations at Berkshire; 4 at Columbus; 5 at Delaware; 8 at Worthington: 4 were spent out of the Diocese; 2 on a bed of suffering; 27 in visiting the scattered parishes; though as yet they have not all been visited; particularly those in the northwest and western parts of the State.

In Worthington, I have done all the extra duty in my power, though often I have lamented, that the great benefit of parochial visits could not, under the great pressure of my extensive correspondence be rendered to them. If the few moments which I have enjoyed at home, have been dedicated to writing by night and by day, to the cares of a family of forty in number, and to overseeing the destinies of our Seminary and College; my deficiencies in the pleasing work of parochial and social visitations, must and will be pardoned. Let those who make complaints of this nature, spend their breath rather in prayer, that God would, into his almost deserted field, send forth laborers, able as well as willing to do their duty.

During the last year I have baptized 63. Confirmed 177, and omitted in last

year's report 30—207. Administered the Holy Communion, 22 times. Held service and preached within the Diocese 144, without Diocese 12—156. The number of miles I have traveled, including my journey to Washington, 2403.

I have consecrated one church, and solemnized several funerals and marriages. In the discharge of all which duties I do hereby acknowledge and confess my own unworthiness, and would proclaim, if I had language, the deep sense I have of the directing and supporting hand of our Almighty and most merciful Saviour Jesus Christ.

To this crowded summary of public duty, and dry account of the state of our poor Church in the State of Ohio, I have room to add but little concerning our infant Seminary. This continues to increase in friends, both at home and abroad. Having been placed as it was designed from the beginning, under the ultimate control of the House of Bishops and General Convention, no danger is apprehended. So long as the fathers of our Church walk in the ways of truth and godliness, so long must this Seminary follow in their steps. In this light our institution is viewed, I am most happy to state, by the father of our present House of Bishops, the venerable Bishop of Philadelphia. In his letter to me of May the 6th, he is pleased to speak in these most friendly terms:

"It gratifies me to find from various publications, that your College is in successful progress. Unquestionably, our source of supply of ministers for the Western states, must be the education of natives of those regions. That under the blessing of heaven your exertions towards this work may be effectual, is the wish and prayer of your affectionate Brother, WM. WHITE.

I have thought it my duty to make the above quotation, verbatim, to vindicate the character of this venerable prelate from the slander which some have sought to cast upon it by representing him as opposed to our plans for the establishment of a Theological Seminary and College in Ohio.

The kindest accounts continue to reach us from our benefactors in England. Though the late commercial embarrassments had greatly depressed the funds held for us in the English stocks, yet it is hoped they will soon recover their former price. At the last advices an organ for our Chapel was completed and ready to send to us. A friend in New-York has advertised me of the arrival in that city of a box of books in addition to the noble presents of that kind which we had before received from our most generous friends in England. The number of volumes already received is 546, which, joined to my own library, to be given at my decease to the institution, and now incorporated with the Catalogue, makes the whole number in possession amount to 1257 volumes, of the choicest kind.

During the continuance of a great weight of care heaped on us through the past year, and the uncertainty where the Seminary would be finally "located," I have not found it in my power nor consistent with prudence to set up the printing press. The press, the plates for our prayer book and the paper are on the spot. The types are still in New-York: the duties being high I have not found funds to pay them. It will be remembered that this complete and ample set of type, together with £100 sterling to purchase a printing press in this country, is the avails of a most munificent subscription, separate from that of the fund; which subscription was originated and circulated among the ladies of the nobility and gentry of England by that most excellent person, Lady Acland of Devonshire. No one subscriber by her Ladyship's plan being allowed to contribute more than one guinea, the interest excited in favor of our endeavors to build up Christianity and learning here in the west of America, was thereby more generally diffused; and most happy am I to add that by a letter received yesterday from my very worthy and most esteemed friend, G. W. Marriott, Esq., of London, it appears that this fountain of benevolence is not yet dried up. In his letter dated March the 5th, he observes, "there is a surplus of perhaps £50 from the printing press subscription. This, Sir Thomas Acland begs me to dispose of. I had intended it for Lord Gambier's subscription towards purchasing the land adjoining Mrs. Reed's gift. Do you wish it for that in Knox county?"

Authorized by the Board of Trustees which met immediately after the Convention of last year in Zanesville, I appointed Mr. William Sparrow, late professor in the Miami University, Professor of the Languages in this institution, and also to the duty for the present of a Professor of Mathematics,—and Mr. Gideon McMillan a teacher of the grammar school. Two small buildings (very temporary in their nature, were erected at my own expense; which, together with my own dwelling and farm house, we thought would accommodate all the students that would offer this year. But we have found it otherwise. Our present number is thirty, and had we buildings and other means to enlarge our establishment, that number would soon be doubled many times. Our prices have been, for each year or 40 weeks term—

For boarding and contingent expenses of candidates for orders, $50; collegians, $70; grammar school pupils, $60.

The above includes all expenses except stationery, books and clothing. Can-

didates for orders pay no tuition. We glory in these reduced prices; and though it is evidently necessary that the boarding department be made to defray its own expenses, yet conscientiously looking to the good of the public, especially of those worthy young men, who are destitute of the means of obtaining advanced learning, the very nature of our plan, of having our institution in the country, surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled, and almost incredibly reduced rate.

You will be aware from the above statement, that we have hitherto proceeded on the ground that a college for general learning would be annexed to the Theological Seminary: not that the latter would take from the privileges of the former. On the contrary, it is believed that they can be of most important *mutual assistance.*

Much of the field of art and science, is open alike to the physician, civilian and the divine. What one studies the others must not neglect. The knowledge of the languages, philosophy and belleslettres, is necessary to all, and in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the libraries and the usefulness and value of an astronomical and philosophical apparatus may be greatly enlarged, for the benefit of each, by a junction of the funds of both.

It was, therefore, to *promote*, not to impede the original design of our institution, that I have endeavored to annex a college of general science to our Seminary, and to open our doors to students designed eventually for all the learned professions. That I have been actuated by a wish to be of service to my country, without regard to denomination in religion, I will not deny. Where no principle, or rule of conscience is compromitted, I deem it my duty and I hope I may find it my pleasure, to be as extensively useful to all denominations of Christians as possible.

But here it must be noted, that in joining a college to the Seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our institution to the public without an equivalent—I mean an estate or property, equal at least to the fund collected in England—would be as unreasonable as unjust. That this estate—this additional fund worthy of the high destination of our Seminary—might be at your acceptance and disposal in the very act of fixing the site of this interesting institution, has formed a principal feature of my last year's duty. It is presented to you in the proposition of Mr. William Hogg, of Brownsville, to sell us at a reduced price, 8,000 acres of land in Knox Co. on which to fix both the Seminary and College. The sale of one-half of this tract, joined with the subscriptions already attained, and yet expected, will more than pay for the whole. The remaining 4000 acres with the Seminary thereon, valuable as it is in *itself*, must and will constitute an equivalent, if not far exceed in value the whole collections from abroad.

Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathising world: on this we can build and justly expect the patronage of our civil government. And here I think it my duty to add that any thing less than this would be to degrade, not to improve, our present blessings. To establish our Seminary in a village with no more accession to her fund, than a village can give, and yet expect that she will open her doors to students in general learning, and in all respects maintain the dignified character of a college, is an attempt to reconcile inconsistencies and accomplish that which is impossible. On the truth of this remark it is that I have refused to consent that our institution be established in the village of Worthington. For though in so doing, my own estate and lots in that village, would be enhanced in usefulness to myself twice two fold compared with the benefit to be derived from it at a distance, yet the good of the institution, I trust, will ever prevail over all considerations of private interests.

But two courses are before us: either to confine our Seminary to theological candidates only; or, if we receive students in general science, to lay a foundation sufficiently strong and large, to sustain the magnitude of the college, which must be reared to do those students justice. In the former case nothing more is necessary than to turn your attention to the deed of gift of my own estate executed in London, Nov, 27, 1823, as the basis of all donations. This, both myself and family are willing to execute, and carry into full effect. In the latter case, the only thing presented worthy of your attention, is the proposed platform in Knox County. Should this be preferred, I leave my peaceful retreat, and the trees planted and engrafted by my own hand and unite my destiny with that of our Seminary and college. With this institution of religion and learning, I am willing to rise or fall, to suffer or prosper. If God vouchsafe to bless, who shall let it? if he shall frown, who shall not acquiesce that knows his wisdom.

JUNE 7, 1826. PHILANDER CHASE.

The Rev. Samuel Johnston having declined reëlection, the Rev. William Sparrow was chosen by ballot, Secretary of this Convention.

Resolved, That the thanks of this Convention are due to the Rev. Samuel Johnston, for his very faithful services as Secretary of the Ohio Convention for the last three years.

Resolved, That Mr. John Campbell, a candidate for orders from the Diocese of Pennsylvania, be admitted to an honorary seat in this Convention.

Resolved, That a committee of five persons be appointed to take into consideration that part of the Bishop's Address, which relates to propositions for the location of the Seminary, and report thereon tomorrow.

Messrs. Bezaleel Wells, John Matthews, William Little, Zaccheus Biggs, and Stephen Sibley, were accordingly appointed.

The following articles were *unanimously* adopted as substitutes for the fifth and tenth articles of the Constitution of the Theological Seminary of the P. E. Church in the Diocese of Ohio, viz:

ARTICLE 5. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese, for the time being, as President of the institution.

ARTICLE 10. This constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Diocese, with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States.

Provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England, be appropriated to any other use than the education and theological instruction of students, for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a College to the Seminary, and making provisions so far as is practicable, for the admission of other students, at their own expense, to the benefit of a College education.

The parochial reports were then presented to the Bishop:

From the report of the Rev. SAML. JOHNSTON, it appears that the congregation of Christ Church, Cincinnati, of which Mr. J. is the minister, is in a more flourishing condition than at any period since its formation. It has increased considerably; and new pews have been made with a view to the accomodation of several amilies, and yet applicants cannot be accommodated in the lower part of the edifice. During his present absence, the church, owing to the exertions of the females, will be thoroughly painted. Exertions are also making to render the organ more complete.

As it respects the spiritual concerns of the parish, he observes, that they are such as might reasonably be expected in the ordinary blessings of God. Several have been added to the communion, giving good evidence "that they have experienced a death unto sin, and a new birth unto righteousness." It is also gratifying to state that others are solemnly impressed with the great truths of our holy religion. Individuals who have lived in the neglect of family prayer, are becoming more attentive to this duty, for want of which, the flame of piety, enkindled by the public offices of religion, so often expires. The hope is indulged, that several persons will present themselves for confirmation, at the next Episcopal visitation.

Mr. J. feels disposed, in addition to what he has hitherto said on the subject of Sunday Schools, to bear testimony to their great importance, both as it respects the advantages to the children and teachers, as also to the church at large. The children, in addition to the first elements, receive catechetical and biblical lectures, are taught to commit considerable portions of our common prayer, and to join in public worship. The teachers, in order to perserve the school in a prosperous condition, are necessarily obliged to assemble at stated periods, to implore the heavenly blessing on their labors of love; which has a most happy effect, not

only in strengthening their hands and encouraging their hearts, but in cherishing the most friendly feeling towards each other.

Last fall a Female Bible class was formed to recite once a week, and he is fully satisfied it has had a most beneficial effect, encouraging its members to a more diligent search of the oracles of God.

Although no subscriptions have been made yet, Mr. J. assures the Bishop that the most friendly feeling subsists, in favor of our Seminary and College, and he has reason to believe, that when fairly in operation, a due proportion of students will be sent from the Miami country.

Parish Records of Christ Church, Cincinnati.—Families, 85; marriages, 4; baptisms, infants 21, adults 1—22; communicants, last year 61, removals 7, withdrawn 1, died 1, added 19, present number 71. Funerals, 15; catechumens, 60; Sunday School scholars, 120.

On his return from the last Convention, Mr. Johnston officiated one Sunday in Rushville, and one evening in Chillicothe. At the latter place he married a couple, and baptized a child. Since that period he has celebrated divine service at Hamilton six times, at Germantown once, Dayton once, Troy once, Upper Piqua three times, Lower Piqua twice, Mt. Vernon twice, Berkshire once, Lebanon once.

By invitation of the agent for Indian affairs, and through his and other aid as interpreters, Mr. J. held service and preached to the natives at Wapaghkonetta. Their attention to the solemnities of religion was such as induced him to hope that his labor was not in vain.

In Lawrenceburgh, Indiana, Mr. J. has officiated once; at Newport, Kentucky, three times; and at Louisville, one Sunday, where it was gratifying to see a flourishing congregation, worshiping in a spacious new Church, under the pastoral charge of the Rev. Mr. Shaw.

Mr. J. reports that he found the parish of St. James' Church, Piqua, to consist of 20 families, that he baptized five, and that the communicants were sixteen. That the families in St. Matthew's Church, Hamilton, are eighteen, that he baptized three, and that the communicants are eleven.

The Rev. Mr. MORSE reports to the Bishop as follows:—

St. Paul's Church, Steubenville.—Families, 35; communicants, (removed 8, died 3, added 12,) 54; baptisms, (infants and children 16, adults 3,) 19; marriages, 2; funerals, 8; catechumens, 30.

In this church a parish library has been formed, and liberal subscriptions obtained for the Theological Seminary.

St. James' Church, Cross Creek.—Families, 50; communicants, (removed 3, died 4, added 18,) 107; baptisms, (infants and children 38, adults 8,) 46; marriages, 3; funerals, 4; catechumens, 65.

Through the Divine blessing, this congregation still continues in a prosperous and flourishing condition.

Mr. M. has preached in places other than the above six Sundays, and thirty-eight times on week days, has baptized seventy-three children and six adults, attended three funerals, and organized the parish of St. John's Church, Springfield, Jefferson County. This parish contains but about twenty families, a part of whom were formerly members of St James' Church, Cross creek, though nearly twelve miles distant; yet few as they are, they have taken measures for erecting a convenient brick church during the present season. It is their earnest desire to be supplied immediately, with the services of a minister, or at least of a missionary, were it only for a small portion of the time. In the general destitution, it needs scarcely to be observed, that full employment would be found for a missionary, within the bounds of Jefferson County alone, among the scattered members of our communion, could one be procured; but though the fields are already *white unto the harvest*, there is, alas, no one *to put in the sickle*. It is impossible to combine with advantage, the duties of a parochial clergyman and a missionary. Hence the eyes of all are turned with deep solicitude towards our infant Seminary, as the only means, under God, of rearing up and sending forth well qualified ministers of the word and sacraments, "sons of the soil" who shall be laborers in this harvest.

Rev. Mr. HALL reports to the Bishop that the state of the church in the parishes under his care is as follows:

St. Peter's Church, Ashtabula.—Families, 42; communicants, (died last year 1, removed 2, admitted 18,) 51; baptisms, (infants 18, adults 2,) 20; marriages, 1; funerals, (adults 2, children 4,) 6.

This parish gradually increases in numbers and strength, and it is believed that Christian piety and zeal are progressing. A female Tract Society, and a Sunday school are organized here, both of which bid fair to prosper, and to be useful in-

struments in diffusing Christian knowledge. The public services are well attended, and performed with decency and order. They have this year engaged the services of their ministers for one half of the time.

St. Michael's Church, Unionville.—Families, 10; communicants, 10.

There appears to be a growing attachment in this parish, to the doctrines and Liturgy of the church. The people have always been remarkable for candor and attention to the expositions of the scripture doctrines, as received by the church; and their progress in the knowledge of these doctrines, has been constant. The number of Prayer Books used in the congregation has greatly increased within a short time, and the usages of the church regarding the mode of worship, as well as the rubrical directions are, where known, generally and cheerfully complied with. The public services are attended by persons of other denominations, who manifest an uncommon degree of Christian charity. This parish is in many respects, happily situated, and, by the divine blessing, will soon be in a prosperous condition. They have lately commenced a constant attendance, in the absence of their minister, on the public service of the church, and the reading of approved sermons every Lord's day, by a pious Lay Reader.

Mr. Hall has also performed 20 weeks' missionary service. On account of the almost incessant sickness of his family, one half of these services, though rendered in Ashtabula, the place which supports him for the other half, is considered as missionary duty. For the two years ending the first of April last, with the exception of four or five weeks last fall, no interval has transpired when the physician has not been weekly called to attend upon his sick family. He acknowledges the hand of a just and Holy Providence, and prays for a spirit of submission, and entreats that God's judgments may be converted into mercies, by an increase of faith in his goodness and zealous attachment to his cause and kingdom. This he thinks will be the case, if we can but feel, that God exercises paternal kindness where he inflicts his rod. To this end he prays, that God may grant us his Holy Spirit. In all the places which he has visited, he has performed public services and preached on Sundays uniformly twice, with the exception of two or three times. On all the principal festivals he has performed service and preached. Family visits have been more frequently made by Mr. H. in his immediate neighborhood, and lectures and catechetical instructions oftener than in former years. A general sickness in this section of country, has called him more frequently to the bedsides of the sick and distressed, and given greater opportunity to impress upon the people, a sense of the frailty and mortality of man, and the necessity of preparation for the hour of dissolution and the awful decisions of the judgment day. In pursuance of his missionary duty, he has visited Boardman and vicinity once; Warren, once; Windsor, three times; Rome, three times; Sheffield, twice; Salem, twice; Conneaught, once; and Unionville nine times. Could these places be supplied with regular clerical services, though they should not be constant, the cause of Christ and the advancement of the Church, by the blessing of God, might be promoted in them all.

From the report of the Rev. Mr. SEARLE, it appears that he has officiated in the following places during the last year in this Diocese, viz: Millersburgh, Holmes County, once; New Haven, Monroe, Portland, Milan in Huron County, each place once. At Norwalk, he preached twice and administered the Holy Communion and collected the names of those to be confirmed, and procured some subscriptions of names to the parish record, which doings were sent to the Bishop in his last August visitation. On Sunday, 26th of June, he preached twice in Cleveland and visited some families. He performed divine service and preached in Wadsworth in July. From this time, he states, that he was in such ill health that he could not officiate till August the 21st, when he performed service and preached twice. He then went to the eastern states to improve his health. After his return, on Sunday, the 2d April, 1826, he performed public service and preached twice in the parish of Christ Church, Windsor, and administered the Holy Communion. On Sunday, the ninth, he read prayers and preached in Unionville. On Sunday, 16th, he did the same duty in Cleveland, and the next day in the village of Brooklyn. From this time Mr. S. states that he was unable to officiate at all, till the 21st of May, when he preached a sermon in the parish of St. James', Boardman, Trumbull County. June 2d, he performed service and preached once and baptized one child in Loudonville.

The Rev. Mr. Searle relinquishes his connexion with the parishes of Trinity Church, Brooklyn, (alias, Cleveland) and St. John's, Liverpool, and concludes his report thus:—"It hath pleased Holy Providence, after nine years' well intended labors in this part of the vineyard, to deprive me of health, so that I cannot a t present extend further stated services; yet I am very happy in observing the increase of Christian piety, a growing attachment to our Liturgy, and the rising prospects of the extension and prosperity of the Church."

The Rev. Samuel Johnston rendered his account as Treasurer of the Convention, which was accepted, and on his resignation it was on motion,

Resolved, That the Secretary of this Convention discharge the duty of Treasurer to the same also.

Resolved, That a committee of three be appointed to report on the state of the Convention funds, as it regards arrearages due by the delinquent parishes. Messrs. Horace Foote, M. Matthews and H. M. Boardman, were appointed that committee.

Resolved, That this Convention adjourn until 8 o'clock to morrow morning.

JUNE 8TH, 1826.

Convention met according to adjournment.

The Committee on the location of the Seminary, made the following report which was accepted:—

The committee to whom was referred that part of the Bishop's address which respects the site of the Theological Seminary and Kenyon College, beg leave to report, that they have had the subject under consideration, and satisfactorily ascertained, from the information received from others, and from the actual knowledge of the committee, that the lands in Knox County conditionally purchased by the Bishop from William Hogg, of Brownsville, Pennsylvania, afford an eligible site for the Seminary and College, and combine advantages of greater magnitude, than any offer that has been made, being situated near the centre of the Diocese, in a healthy part of the country, which is rapidly improving—the land watered with good springs and permanent streams, affording valuable mill seats, well timbered, very fertile, abounding in stone and all the materials necessary for building. The committee further ascertain that the contract with Mr. Hogg is made on very favorable terms, particularly as to price; leaving it possible to save the lands wanted for the site, from the proceeds of the sale of the remainder. The committee further report, that a very considerable amount in money, lands, materials for building, and labor has been subscribed, to be applied to the payment of the land and in erecting the necessary buildings, on condition that the Seminary and College be established thereon. Therefore, in full view of all these advantages, with gratitude to God, that he has so signally helped us thus far, and with ardent prayers for the continuance of his blessing, the committee recommend that the following resolutions be adopted:

Resolved, That this Convention do approve of the conditional contract made by the Rt. Rev. P. Chase, Bishop of the Diocese of Ohio, with Wm. Hogg, of Brownsville, Pennsylvania, for section 1, in township 6, and section 4, in township 7, and the 12th range of United States Military land, containing each four thousand acres,—and be it further

Resolved, That the Theological Seminary of the Diocese of Ohio and Kenyon College, be, and the same hereby is, forever established on such part of section one, in township six, in range twelve of the United States Military land, as may be selected by the Trustees of said Seminary and College.

The two resolutions appended to this report were *unanimously* adopted by the Convention. Whereupon, the President rose and read the following paper which was ordered to be inserted upon the Journal:—

Whereas, Mrs. Betsey Reed, of Putnam, near Zanesville, county of Muskingum, State of Ohio, did, in the month of March, 1825, most munificently give for the use of the Church one thousand acres of land, lying on Alum Creek, Delaware county; leaving it to the Bishop to determine to what specific object the gift should be applied:

I do, therefore, in the sight of God and according to the best of my judgment, come to the following determination, touching these premises:—One half of the said lands shall be the property of the Theological Seminary of the Protestant Episcopal Church in the State of Ohio; and the other half shall be the property of St. James' Church, in the town of Zanesville, in Muskingum county. And, under a deep sense of gratitude to God for having raised up such a Benefactress to his Church, I do, as speaking in the stead of the whole Diocese, and of the Trustees of the Seminary and the parish of St. James' Church, Zanesville, in particular, hereby tender most sincere thanks to Mrs. Reed for this her very liberal gift.

P. CHASE,
Bishop of the P. E. Church in the State of Ohio.

Resolved, That this Convention go into the election of one clerical and one lay trustee, for the Seminary, *vice* the Rev. E. B. Kellogg, removed from the Diocese, and Charles Hammond, Esq., resigned.

The Rev. J. Hall and Josiah Barber, Esq., were accordingly elected.

Adjourned to meet at 2 o'clock, p. m.

2 O'CLOCK, P. M.

Convention met according to adjournment.

The committee on the arrears due by the parishes to the Convention for the printing of the Journals, made a report which was accepted. Whereupon, the Bishop was by resolution authorized and requested, to remit so much of these arrears as, from his intimate knowledge of the comparative ability of the parishes, he might think proper. This duty was performed accordingly.

Resolved, That a Standing Committee of three of each order be elected.

The Rev. Messrs. Morse, Johnston and Hall, and Messrs. Wells, Boardman and Little, were chosen.

Resolved, That the twelfth Canon of this Diocese be amended by the addition at the end, of the following clause: "Every person in order to be eligible to a seat in Convention must be a communicant."

Resolved, That two additional delegates of each order be elected to attend the next General Convention.

The following gentlemen were chosen: Rev. Messrs. Morse and Hall, and Messrs. Little and Boardman.

Resolved, That it be considered the duty of every clergyman, on or about the first Sunday after Easter, to preach a sermon in the parish or parishes in which he officiates, on the importance of supporting the Episcopate; after which there shall be a collection made and forwarded to this Convention. And it shall be the duty of the Wardens of any parish having no clergyman to make said collections and dispose of the avails in the same way.

Resolved, *unamimously*, That it is the duty of every delegate, and every member of the church, as he values our holy religion, and of every liberal minded citizen, as he regards the interests of science, to promote, by all means in his power, subscriptions for the payment of the Seminary lands in Knox county.

Resolved, That the next Convention of this Diocese, meet on the first Wednesday of September, 1827, in Mount Vernon, Knox county.

Resolved, unanimously, That the thanks of this Convention are due to the citizens of Columbus, for their kindness and hospitality, and to the Lutheran Society in particular, for the use of their place of worship.

The Bishop then congratulated the members of the Convention on the unanimity and harmony of their proceedings, particularly in settling the great question of the location of the Seminary and College: and attributing so great a mercy solely to the overruling hand of God, and the special influences of his Holy Spirit, he desired the Convention to join with him, in the devout use of the "*Te Deum laudamus*" and other forms of devotion. Which having been done, and the Episcopal blessing pronounced, the Convention adjourned *sine die*.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:

WILLIAM SPARROW, *Secretary*.

NOTE BY THE EDITOR.—On Sunday, June 11th, in Worthington, Mr. Gideon M'Millan was admitted by the Rt. Rev. P. Chase to the Holy Order of Deacons, and the Rev. William Sparrow, Deacon, to that of Priests: the former presented by the Rev. J. Hall, the latter by the Rev. Intrepid Morse.

APPENDIX No. 1.

An act supplementary to the act, entitled "An act, to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

SEC. 1. *Be it enacted by the General Assembly of the State of Ohio,* That the president and professors of said Seminary shall be considered as the faculty of a College, and as such, have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the Faculties of Colleges, for the encouragement and reward of learning, and the name and style by which the said degrees shall be conferred, and the certificates of learning given shall be that of the "President and Professors of Kenyon College, in the State of Ohio."

WM. W. IRVIN,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate.

January 24, 1826.

SUMMARY

Of the Proceedings of the Board of Trustees of the Theological Seminary and Kenyon College.

The Rev. W. Sparrow was appointed Secretary, and Daniel S. Norton, Esq., treasurer.

The Bishop's accounts were examined and approved, and all his proceedings during the past year, in relation to the Seminary, met the approbation of the board.

Two professorships were created; the one of Languages, the other of Mathematics and Natural Philosophy: the former is filled.

The Bishop, the Hon. H. Clay, and B. Wells, Esq., are a committee authorized to have the Seminary's funds transferred from England, so soon as the state of the money market may render it advisable.

The Bishop is authorized to make all necessary improvements of the Seminary lands and to obtain a loan of money for this purpose.

Authority is also given to the Bishop and B. Wells, Esq., as a committee of the board to memorialize Congress for a remission of the duties upon the donations from England and other favors, and the Ohio Legislature, for such aid as they may please to grant the College.

The amendments of the 5th and 10th articles of the constitution of the Seminary, adopted by the Convention just risen, received the sanction of the Trustees.

PHILANDER CHASE, Pres.

Attested, WILLIAM SPARROW, Sec.

APPENDIX No. II.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

The Protestant Episcopal Missionary Society of the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

1825.		DR.
June 23.	To cash and check paid Rev. Mr. Doddridge, per order of the President,	$93 75
"	" check on Columbus Bank, in favor of Rev. J. Hall, per order of the President,	87 50
"	" check on Columbus Bank, in favor of Rev. R. Searle, per	
1826.	order of the President,	87 50
March.	" expenses while on Missionary duty,	20 10
June 8.	" balance due to new account,	30 15
		$319 00

(*Over*)

1825.		Cr.
June 2.	By balance due from old account,	$278 00
"	" cash from Mrs. Ann B. Allyn,	5 00
"	" cash at Convention for the annual dues of some of the members,	13 00
1826.	" cash of Robert Jones,	1 00
June 8.	" cash at the Convention for annual dues and arrearages,	22 00
		$319 00
	By balance due to new account,	$30 00

(Errors excepted.) SAMUEL JOHNSTON, *Treasurer.*

☞ The committee appointed by the managers of the Missionary Society, to examine the account of the Treasurer, report that they have attended to that duty, and find it correct.

COLUMBUS, June 8, 1826. BEZALEEL WELLS, PLATT BENEDICT.

APPENDIX No. III.

OHIO DIOCESAN REPORT, 1826.

Names of Parishes and Places.	Families.	Commun.	Inf. Baptm	Ad. Bapt'm	Total No.	Marriages.	Funerals.	Catechum.	Sund. Sch.	Ministers. (*P. Priest, D. Deacon.*)
Christ Church, Cincinnati,	85	71	21	1	22	4	15	60	120	Rev. S. Johnston, *P.*
St. Matthew's, Hamilton,	18	11	3	—	3	—	—	—	—	
St. James' Church, Piqua,	20	16	5	—	5	—	1	—	—	
All Saints', Portsmouth,	20	23	6	—	6	—	—	—	—	
St. Paul's, Chillicothe,	15	20	1	—	1	1	—	—	—	
St. Philip's, Circleville,	5	4	—	—	—	—	—	—	—	
Trinity Church, Columbus,	14	12	6	—	6	—	—	—	—	
St. John's, Worthington,	35	70	6	—	6	—	—	—	—	Rt. Rev. P. Chase.
St. Peter's, Delaware,	20	20	4	1	5	—	—	—	—	
Grace Church, Berkshire,	10	12	2	1	3	—	—	—	—	
Trinity Church, Newark,	15	—	—	—	—	—	—	—	—	
St. Matthew's, Perry,	20	15	7	1	8	—	2	—	—	
St. Mark's, Mill Creek,	26	24	20	1	21	—	—	—	—	
St. James', Zanesville,	20	30	2	—	2	—	—	—	—	
St. Luke's, Marietta,	—	—	—	—	—	—	—	—	—	
Christ Church, Seneca,	—	9	3	—	3	—	—	—	—	
Christ Church, Beaver,	—	18	5	1	6	—	—	—	—	
St. Peter's, Morristown,	—	4	3	—	3	—	—	—	—	
St. Thomas', St. Clairsville,	—	30	2	—	2	—	—	—	—	
St. Paul's, Steubenville,	35	54	16	3	19	2	8	30	—	Rev. I. Morse, *P.*
St. James', Cross Creek,	50	107	38	8	46	3	4	65	—	
St. John's, Springfield,	—	—	12	—	12	—	—	—	—	
St. James', Boardman,	22	27	8	3	11	—	—	—	—	
Christ Church, Windsor,	32	39	—	—	—	—	—	—	—	
St. Peter's, Ashtabula,	42	51	18	2	20	2	4	—	—	Rev. J. Hall, *P.*
St. Michael's, Unionville,	10	10	—	—	—	—	—	—	—	
St. James', Batavia,	9	9	—	—	—	—	—	—	—	
Trinity Church, Cleveland,	14	13	—	—	—	—	—	—	—	Rev. C. P. Bronson, *D.*
St. Paul's, Medina,	25	27	—	—	—	—	—	—	—	
St. John's, Liverpool,	14	16	—	—	—	—	—	—	—	
St. Mark's, Columbia,	—	—	—	—	—	—	—	—	—	
St. Paul's, Norwalk,	22	25	10	—	10	—	—	—	—	
St. Luke's, Ravenna,	—	—	—	—	—	—	—	—	—	
St. Thomas', Dayton,	—	—	—	—	—	—	—	—	—	
Total,	598	768	198	22	220	12	34	155	120	

NOTE.—The Wardens and Lay Readers of Churches having no Ministers, are requested to transmit to the Bishop, by their Delegates to the next Convention, a list of the number of families attached to the church, of communicants, of adults and children baptized, &c., within the bounds of their respective parishes, that the deficiencies of this schedule may be supplied. P. CHASE.

1827.

JOURNAL

OF THE

TENTH ANNUAL CONVENTION,

HELD AT MT. VERNON AND GAMBIER, SEPT. 5TH AND 6TH, A.D. 1827.*

MOUNT VERNON, SEPTEMBER 5TH, 1827.

AT this time and place, agreeably to Constitution and adjournment, assembled at 11 o'clock, a. m., the Convention of the Protestant Episcopal Church in the Diocese of Ohio. Morning Service was performed by the Rev. Amos G. Baldwin; and after the administration of the Communion, the following Clergy took their seats:—

The Rt. Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and President of the Convention.

The Rev. INTREPID MORSE, Minister of St. Paul's, Steubenville, and St. James', Cross Creek.

The Rev. A. G. BALDWIN, Minister of St. James' Church, Zanesville, and Trinity Church, Newark.

The Rev. JOHN P. BAUSMAN, Minister of St. Paul's Church, Chillicothe.

The Rev. SILAS FREEMAN, Minister of Trinity Church, Cleveland.

The Rev. C. P. BRONSON, Minister of St. Paul's Church, Norwalk.

The Rev. GIDEON MCMILLAN, Minister of St. James' Church, Piqua.

The Rev. M. T. C. WING.

The Rev. WILLIAM SPARROW.

The following Lay Delegates presented their certificates of appointment and were admitted as members:

Trinity Church, Columbus—Matthew Matthews.

St. Paul's Church, Norwalk—Sherlock A. Bronson.

St. James' Church, Cross Creek—James Dugan, Robert Maxwell.

St. John's Church, Worthington—I. N. Whiting.

Grace Church, Berkshire—Ichabod Plumb.

St. Paul's Church, Chillicothe—John Bailhache.

Harcourt Parish, Gambier—Nicholas Torode, David Ash.

Trinity Church, Cleveland—Josiah Barber.

St. Paul's Church, Steubenville—Bezaleel Wells.

* "Chillicothe, Ohio: Printed by John Bailhache. 1827."

St. Matthew's Church, Coshocton [County]—George Melick, William Boden.
St. Peter's Church, Delaware—Noah Spalding.

THE BISHOP'S ADDRESS.

BRETHREN—I did intend to make my address to this Convention of considerable length; materials to that end, relating to the interests of the Church in this Diocese, having been, since we last met, providentially quite abundantly afforded. But I am prevented from fulfilling my intention, by the overwhelming multitude and magnitude of my cares. Deprived even of the time which exhausted nature demands for repose, all my attention has been required, even to this moment, in the discharge of duties, which God's providence unexpectedly threw upon me in the erection of our *College Buildings*. For these reasons, I hope for your forgiveness, both of deficiencies and imperfections.

Soon after the last Convention of June, 1826, I repaired to the place unanimously fixed on by this Convention, as the permanent site of the Seminary and College; and, according to the best of my judgment, endeavored to fulfill the duties assigned me. The grounds were surveyed; the precise spot for the College marked out; and the work of clearing off begun.

The people of Knox county, and in the counties adjacent, and a few liberal men throughout the State, by way of subscription, gave freely: but it was chiefly in produce. Of *money*, to carry on so great a work, I saw and deeply felt the deficiency; and although borne down with much sickness and debility of body, I proceeded to the East for assistance. Blessed be God and the Father of our Lord Jesus Christ, for crowning my feeble efforts with much success! Although for a particular account of my solicitations and success, I am obliged, for want of time, to refer you to my Report to the Trustees of our Institution in their last June session, yet my heart is too full of gratitude for the signal mercies which I received, to suffer any occasion to pass without pouring out some portion of it to God, the Author of all good, and to his faithful people, my generous benefactors.

At the General Convention, I was discouraged: yet God put it into the hearts of his faithful people to assist me most liberally. The work was begun in Philadelphia by those who love to rely, as Abraham did, on God's promises; though to human view, all things militate against their wishes. My lameness and inability increased; yet God was most gracious to me. The efforts of my friends were blessed. A fountain of beneficence was opened and began to flow in that blessed City, which has since received so many tributary streams throughout our country In New York, also, the best and most benevolent dispositions were not wanting. To the honor of this London of America, many were found in it, proud to emulate the bounty of our English benefactors, towards the furtherance of Religion and Learning in the West. In this work of beneficence, the family of Governor Jay, the Rev. Dr. Milnor, and many other characters distinguished for their liberality, took a conspicuous part.

From New York I proceeded to Providence, R. I., where I was received with much kindness, and the subject of our College most liberally entertained. Thomas L. Halsey and I. B. Wood, Esquires, were among the most munificent subscribers.

In Oxford, Mass., Samuel Slater, Esq., was my most generous benefactor; and from his well known character for discriminating and extensive benevolence, I entertain the pleasing hope that he will not let the *Milnor Professorship*, ($10,000) so nobly commenced by the conditional subscription ($1,000) of Arthur Tappan, Esq., of New York, sink and fall through for want of due support. Warned by the generous examples of benevolence hitherto exhibited in this sacred cause, both in England and America, it is my devout prayer that this and other gentlemen, to whom God hath given the ability, will not let the year expire which is set for the filling of this Professorship, and with it lose the $2.100 already subscribed. When so much has been and still continues to be done for us in England, it cannot be credited, that Mr. Tappan's praiseworthy attempt to call forth the liberality of the church in America, will fail of success.

I cannot speak too highly of my reception in Boston. The Rev. Mr. Eaton opened his heart and hand to me; and according to his ability gave, perhaps, more liberally than any other person in our country. My God reward him, his people, Dr. Gardiner, and the Rev. Mr. Potter, and all who showed kindness to me in Boston!

In Salem, Newburyport, Portsmouth, Portland, and Gardiner, our cause was sustained with great interest. Never shall I forget the kindness showed me by the Reverend the Clergy of those places, and the deep interest they took in the welfare of our Theological Seminary and Kenyon College.

I have already mentioned, in my communication to the Trustees, those most interesting Institutions called "*Kenyon Circles of Industry*," organized in several of our Eastern towns, for the benefit of our College. They meet together every week and spend a few hours in some lucrative employment, in reading and in social converse as to the best means of doing good; and most beneficial have the results of their efforts been, both to our College and themselves While they give unto others a little, and accompany that gift with their prayers, God giveth them much of his heavenly grace. A Clergyman of the parish in which is one of these "Circles," told me that the institution of it among them, had done his people more good than could result to me. That in blessing, they had been blessed more abundantly. What reasonable cause is there that Institutions of this nature should not commence here among our own people? While others are doing us so much good, shall we make no effort to help ourselves?

It is with inexpressible pleasure, I relate in this place, that my friends and relatives in the States of New Hampshire and Vermont, were among the first in giving most liberally to our Institution in Ohio. When those we love the most, approve our plans, and sacrifice many of their private interests to enable us to perfect them, our cup of human enjoyment is nearly full. This was my happy lot, not only when my brothers and sisters in the place of my nativity, gave me most liberally; but when Mrs. Mary Mabbit of Troy, N. Y. State,—one of my most early friends—remembered me for the good of Kenyon College. Dr. Mitchel, of Philadelphia, also was most liberal in the bestowment of many articles of Philosophical Apparatus. Mrs. Codwise, of Long Island, N. Y., presented our College with many valuable Books: as also, Messrs. T. & J. Swords. These, and many others, (whom were I but to mention their names, would protract this address to an unreasonable length,) contributed to swell the stream of beneficence which now, in prospect of future good, gladdens our hearts.

In England, too, the fountain is by no means exhausted. A box of books, worth several hundred dollars—including Walton's Polyglott Bible, and many of the Fathers and standard Books—was sent us during the last winter, as the gift of the Right Hon. Lord Kenyon, and the Rev. Dr. Ward, of Great Horkenley: and I am lately informed, that Mrs. Walker, daughter of the late excellent William Jones, of Maryland, has caused to be prepared in London, a most valuable telescope, for the use of the students of Kenyon College.

On a survey of my tour East of the Mountains I have great reason to express my grateful acknowledgments to the Clergy and people, not only of our own communion, but of all other Christian denominations. If all did not give me money, they gave me their influence, their advice, and above all their prayers; which, offered through the Redeemer's merits, have caused the blessings of Heaven to rest upon my labors.

By the advice of the Rev. Mr. Allen, of Philadelphia—for whose kindness to me though much sickness at his house, I cannot express my thankfulness—I appointed Mr. G. Bacon, to aid me in soliciting donations to our College. His field of benevolent exertions was principally in the Southern States, whither, after having assisted me in Philadelphia and accompanied me, in very debilitated health, to New York, he proceeded so far as Charleston, in South Carolina. The contributions which he obtained from our friends at the South, were most munificent; and though his expenses were very great, yet the net sum deposited to our credit was highly satisfactory: and I cannot refrain from expressions of gratitude for every favor showed him, as if showed to myself. His collections have been correctly published in the Philadelphia Recorder.

It was my intention to visit Baltimore and Washington City, on my return to Ohio: but time would not admit. The great work of commencing the College Buildings demanded immediate attention. Having appointed the first week in June, for that purpose, I was permitted to be on the spot; and though unworthy of the least of God's favors, yet through the merits of the Redeemer of mankind, I was honored with that which might honor those who are inexpressibly more honorable than myself—the office of laying the Corner Stone at once of Kenyon College, and the Theological Seminary of the Diocese of Ohio. In performing this duty, I cannot frame my speech so as to express but a faint resemblance of my feelings. The miraculous mercies of the past, in rescuing me from so many perils, and in overcoming so much opposition; and the countless blessings of the future to the Church of Christ, and our dear country, which this Institution must, by the laws of Holy Providence, be the means of procuring in ages yet to come-rushed on my mind, and raised, as the swelling flood raises the ship on its bosom, my whole soul in gratitude to God, the Almighty Disposer of events and the Fountain of all mercies. Though surrounded by a very great company of spectators to the eventful scene, the whole seemed to me, as the wilderness did to Jacob at Beth-el, swallowed up in a deep sense of God s presence—God's presence filling all things, connecting earth with Heaven, and in prospect of future blessings,

prompting the same expressions which he uttered when, forgetful of all his earthly troubles and wrapt into ecstasy divine, he exclaimed, "Surely the Lord is in this place; this is none other than the house of God, and this the gate of Heaven!"

The Building thus commenced, is but the centre of the whole design—being only 110, by 44 feet long. The two wings will be 174 feet, each; and the whole, with the basement, four stories high. To support such a building all of stone, the outside and the centre walls could be no less than four feet thick. In delineating the plan of this edifice, no time nor pains have been spared in causing it to combine every convenience which economy would justify. Having it in your power to witness, in your own persons, the progress of this work, I should here say nothing to you on this subject, were it not for friends and benefactors at a distance who will read this address, and who will have little other means of gaining information. From thirty to fifty hands have been employed for the most of the time since my return from the East. Fourteen teams have been purchased, and many hired; and all, most constantly and successfully employed. Stone have been quarried in great quantities, and much timber is prepared for use. A building of stone, 34 by 20 feet, and most convenient for private use, is now nearly finished; and a house intended for a Printing Establishment, 18 by 22 feet, will soon be completed. The Seminary grounds are cleared off, and many acres are under fence and cultivation on the College eminence. Buildings for the boarding of the hands and the sheltering of goods, and stabling, are erected; and the College Edifice itself, is, in its walls, completed one story. This, together with the sinking of a well, eighty-seven feet through a solid rock, and some advances in clearing off our fine bottom-lands for farms, to a considerable extent, is the amount of our present improvements. And here, I am sorry to say, our progress in building, has been arrested by the strong hand of necessity.

I had expected, indeed in some instances it was convenanted, that the establishment should be supplied with plank and small timbers for joist, &c., from the neighboring mills, at a reasonable rate; but in this we are disappointed. Such was our demand that it raised the price; and a supply could not be had at any rate. No other expedient, therefore, remained, but that we improve our very superior water-power privilege, and erect a saw-mill to prepare our own lumber from our own timber, which we have on the spot in great abundance.

If it be asked, why this was not done at the commencement, the answer is—because previously to my going to the Eastward, we had not the funds to justify so great an expense. I attempted to borrow money for that purpose, but did not succeed. On my return I endeavored to accomplish by manual labor, the sawing of the joist; but such was the demand, that this expedient failed. Compelled, therefore, by necessity, though the work be expensive and the season for such an undertaking far advanced, the dam, the race and the mill, have been simultaneously commenced, and our whole force exerted for its speedy accomplishment. So that in visiting our grounds, you will behold a busy scene: and while you behold it, conducted as it is by means of faithful head-men to every department, I doubt not of there being produced in your minds a most pleasing effect. The whole will be expensive; but its necessity, joined with the certainty of great *future profit* to the Institution, as well as the supply of present want, will, I humbly trust, fully justify its commencement. The only cause for regret will be, that we were not able to commence it sooner.

In my communication to the Trustees, I mentioned a subject which ought, with more propriety, to accompany my address to this Convention—I mean the visit of the Rev. Mr. West to this country, bearing most ample recommendations from some of our most respected friends and benefactors in England. Though an officiating Minister in another denomination of Christians, yet, his return to the church was so cordial, and his letters of credence so ample satisfactory, and the means of doing good to the cause of true religion, through him, so plain and abundant, that I could not but consider it my duty to act with promptness in the matter of his ordination. His case coming strictly within the purview of the 17th Canon,* and his immediate admission to holy orders contravening the spirit

* CANON XVII.—*Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

When a person who has officiated as Minister among any other Denomination of Christians, shall apply for Orders in this church, the Bishop to whom the application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the church; and that he possesses *all* the literary and other qualifications required; and being furnished with testimonials from the Standing Committee, duly convened; may ordain him as soon as convenient. In all such cases, the Standing Committee may insert in their testimonials, the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church,' instead of the words," and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church."

of none other, my own opinion was soon decided. But knowing my great liability to err, I thought it advisable to consult those whose judgments were known to be so superior to my own—the Bishops of the Eastern Diocese, and of Connecticut. The result appears in the following notes:

From Bishop Griswold.

"RIGHT REV. AND DEAR SIR—After considering the question respecting the ordination of Mr. G. M. West, it is my opinion, that he may be admitted to orders under the provisions of the 17th Canon, without violating the letter of any of our prescribed rules. And as I know of no usage or precedent to the contrary, and (so far as I understand the case,) expediency requiring it, I recommend that he be admitted to orders. ALEXANDER V. GRISWOLD.

"BRISTOL, (R. I.) MAY 17, 1827."

From Bishop Brownell.

"Having seen the letters of several noblemen and gentlemen of Great Britain, directed to the Right Rev. Bishop Chase, in approbation of the character of Geo M. West, a Minister of the Westleyan connection in Ireland, I concur in opinion with Bishop Griswold, that there are no canonical impediments to his admission to Holy Orders by Bishop Chase.

"HARTFORD, MAY 20, 1827. THOMAS BROWNELL."

On these grounds, and in pursuance of this advice, Mr. West was admitted to full Orders; and thus he has become one of the Clergy of Ohio. His immediate return to England, on an errand of benevolence for the advancement of the interests of the Theological Seminary of Ohio and of Kenyon College, must and will, it is hoped, meet with the approbation of all reasonable and well-informed men. If I have erred in this affair, the error has been that of judgment and not of intention: and even that I did not presume to exercise, till supported by the advice of others, whose opinions are far more valuable than my own.

As to the danger which may arise from this transaction, by way of *precedent*, no fears need be apprehended. I am too insignificant, and my station in the Church too remote, to be adduced as an *example* in any matter relating to a foreign nation or a foreign church.

Let those take heed to their ways, in this respect, whose path of public life lies on more conspicuous ground. When seeking for *precedents* in Bishops, communicating with foreign nations and parent churches, the Christian world will look for examples in persons of more eminence than the Bishop of a feeble flock of Episcopalian Christians in the wilderness: and in so doing, may *there* never be cause for disappointment! May *there* never be cause to mourn the frailty of human nature, as it regards concerns of more importance than any *supposed* irregularity in the ordination of pious, zealous Ministers, who, once in an age, may come over the waters to help us; but in those things, especially, which deeply concern the vital principles of religion—the maintenance of peace and charity, wherein consist the true honor, safety and welfare of any church or people; the avoiding of a disputatious and overbearing temper, and a jealous, proud and ambitious spirit, whereby the Zion of God is too apt to be torn to pieces at home and her name disgraced in foreign lands. On the contrary, may the Christian world look and find in the American Episcopal Church, especially among her more elevated Bishops, precedents of a different sort:—those which regard not so much the straining out the gnats of error, in the fancied transgression of some doubtful Canon, as in the greater and weightier matters of the Law—JUSTICE, MERCY and TRUTH, the advancement of God's glory in the salvation of men's souls.

My Episcopal duties have, of necessity, been limited, while the great work of our Theological Seminary and College has been going on. But small portions of the Diocese have I been able to visit since the last Convention. In those which I have visited, I have confirmed, viz: In Worthington, June 11th, 1826, four; and in St. Matthew's Church, Perry township, August 6th, 1826, five persons.

On my return from the Eastern States, I consecrated to the service of Almighty God, St. Peter's Church, in Delaware county—a neat and very substantial stone building, truly honorable to its founders and benefactors. In this church, immediatly after its consecration, besides the ordination of the Rev. Mr. West to Priest's Orders—already mentioned—I admitted Mr. Marcus T. C. Wing, a Tutor in Kenyon College, to the order of Deacons. And here I should officially mention what was unofficially published on the last year's Journal of the Convention of this Diocese—the admission of the Rev. William Sparrow, Professor of the Languages in Kenyon College to the Holy Orders of Priests; and Messrs. C. P. Bronson and Gideon M'Millan, to Deacon's Orders, immediately after the rising of that Convention. The Rev Mr. M'Millan is settled at Piqua, in Miami County; and the Rev. Mr. Bronson, besides his duties as principal of Norwalk Academy, officiates in Medina, Norwalk, and other places on the "*Reserve.*"

The Rev. Mr. Silas Freeman, has come into this State from Virginia, and is settled in the Parish of Trinity Church, Cleveland, also to officiate in several of

the neighboring places. The Rev. A. G. Baldwin, complied with an invitation I gave him, while in Philadelphia, to remove from the Diocese of New York to Zanesville, in this State: a part of his time is devoted to Newark and other places.

The Rev. Mr. John P. Bausman, has come to this Diocese with letters of dismission from the Bishop of Pennsylvania, and is settled in Chillicothe. From the same authority I received letters dimissory to this Diocese of Mr. Nathan Stem, as a candidate for Holy Orders, and who is now pursuing his studies at our Theological Seminary. This institution, in connection with Kenyon College, is conducted still at my residence at Worthington. The whole number of Students is about fifty, which, for want of room, cannot be augmented; though there are frequent and numerous applications. What anxiety does this create to expedite the erection and the finishing of our buildings!

All Gambier, comprehending the grounds of Kenyon College, has been recently incorporated under the provisions of the act of the legislature, a new parish, in communion with the Episcopal Church, by the name of *Harcourt Parish*, out of respect to a distinguished friend of ours in Ireland—*The Reverend Sir Harcourt Lees.*

When in Philadelphia, by letters of dismission from the Bishop of Virginia, I ordained Mr. George Mintzer to the degree of Deacons, in the Church of Christ. This office was performed in St. John's Church, by the very obliging permission of the Bishop of Pennsylvania. The Rev. Mr. Mintzer came to this State and officiated, for a while, very faithfully at St. Clairsville and Morristown. He is now on a visit to his friends in the Eastern States.

BRETHREN OF THE CLERGY AND LAITY—In closing this hasty and confused Address, I should deem myself culpable, were I to omit assuring you of my very sincere and constant prayers for your eternal happiness; and entreating yours in return, for my own salvation. The outward welfare and prosperity of the Church, is one thing, and the peace and joy of the Holy Ghost in the souls of men, is quite another. What will it avail *us*, that we meet here year by year, to consult for the good and use the means for the salvation of others, if we be not saved in the day of visitation ourselves! Let this solemn thought shed its holy influence over our hearts and our actions, that what we think, do, and say in present meeting, may be such as we shall wish it had been, when we come to die.

MOUNT VERNON, September 5, 1827. PHILANDER CHASE.

On motion, the Convention went into the election of a Secretary, when the Rev. W. Sparrow was chosen.

On motion,

Resolved, That Messrs. Billy Todd and James Elliott, be admitted to seats, as honorary members in this Convention.

On motion, adjourned, to meet again at four o'clock in the afternoon.

WEDNESDAY AFTERNOON, FOUR O'CLOCK.

The Convention assembled, pursuant to adjournment.

The following Parochial Reports were now presented to the Bishop, and read:—

The Rev. MR. MORSE reports as follows:—

St. Paul's Church, Steubenville.—Families, 35; communicants, (removed 6, added 12,) 60; baptisms, (infants 14, adults 2,) 16; marriages, 2; funerals, 4; catechumens, 30.

St. James' Church, Cross Creek.—Families, 60; communicants, (removed 5, died 4, added 16,) 114; baptisms, (infants 27, adults 6,) 33; marriages, 2; funerals, 4; catechumens, 70.

Mr. Morse has conducted Divine Service, and preached in places other than the above, four Sundays, and forty-one times, on week days, or evenings; has baptized five children and one adult, and attended three funerals—a few of these services being performed in Pennsylvania and Virginia. He would only add that the state of the congregations under his care, remains, in general, the same as at the period of the last Report. Catechetical instruction is given constantly on Sundays, and strict attention paid to the directions of the Liturgy and Rubrics. Parish Libraries are formed in each Congregation, productive of great and i-

creasing benefit; and during the absence of their Minister, the service is regularly performed, and approved Sermons read. There is, however, room for regret, that the attendance on these occasions is not greater; athough it is but just to say, that a faithful few are always present.

In the village of Springfield, Jefferson county, there has been no place of public worship for any Denomination of Christians, except a small inconvenient School-house. On the organization of St. John's Parish, in that place, as mentioned in the report of last year, a lot of ground was given, and an attempt made to erect a brick church, 45 by 30 feet; which, by the exertions, principally, of a very few individuals, is now built, but not yet completed in the interior; neither have the congregation, at present, means for effecting this, to them, very desirable object. The services hitherto afforded this Parish, have been but occasional and few; yet hardly any of its size, for the time since its organization, has made greater exertions. It is their earnest desire to be soon supplied with the labors of a faithful Missionary, who may be an instrument in the hands of the Almighty, of turning sinners from darkness to light, and from the power of sin and Satan unto God. In their present situation, many of them continue to attend at, and are still considered as belonging to the Parish of St. James' Church, Cross Creek.

The Rev. Mr. BAUSMAN reports to the Bishop, that, as only a short period has elapsed since he took charge of *St. Paul's Church, Chillicothe*, he has but little to communicate. On Whitsunday, he commenced his labors, and thus far they appear to be acceptable; and he trusts, not altogether unprofitable. As the Church in this place had been some time deprived of the inestimable blessing of the Ministry, by the lamented removal of the Rev. Mr. Kellogg, and had consequently sustained much injury, he has deemed it most judicious to devote his attention principally to it. Pleasing results are anticipated. God grant that they may be realized! Families, 16; communicants, in June last 17, (died 1, added 4,) 20; baptisms (infants) 4; Sunday School scholars, 100.

In August, he visited Portsmouth, where he preached six times, administered the communion, and baptized two children. His visit appeared highly gratifying; and the friends of the Church are very desirous of enjoying once more its stated Ministry. Their lay reader, Mr. Gunn, deserves great credit for keeping this interesting congregation together. Should the canal, as anticipated, terminate at Portsmouth, it will render it an important place: it therefore demands attention, and should, if possible, be supplied. The happiest effects, under God, would result. May it soon be favored with a Minister after God's own heart—one who will be eminently and extensively useful!

Mr. Bausman was lately much gratified in visiting Mr. Thos. White, residing near Greenfield. He preached in his house to a respectable and very attentive Congregation. The occasion was rendered highly interesting, by the baptism of six adults and two children.

The Rev. Mr. BALDWIN reports to the Bishop, that he came into the Diocese the 21st of Nov. last. After spending eight days in St. Clairsville and Morristown, in which places he performed as many services, he came to *Zanesville* on the 1st of December, and soon engaged himself in that place, and also in *Newark and Granville, Licking County*. His regular Sunday services have been in these three places. Services have been performed in not less than fifteen other places, and have exceeded five a week, since he came into Ohio. He has organized Churches, according to the provisions of the legislative enactment, in Newark and Granville.

Baptisms (infants), in St. Clairsville, 1; Zanesville, 9; Newark, 3; Rushville, 4—17. Communicants, (Zanesville, added,) new 4; came from other places, 6; total 30.

He has administered the Lord's Supper in Granville. The number of families attached to the Church, in either place, cannot be stated, as families are divided in their preferences, and attachments are forming. This remark applies to the communicants in Granville—there being no communicants in that place who had not been members of non-episcopal churches. Mr B. thinks it probable a Church will, in no great length of time, be organized by persons living in Dresden and its vicinity.

The Rev. Mr. M'MILLAN reports to the Bishop, that after receiving Holy Orders, he, by the invitation of a pious and excellent member of our Church, visited *St. James' Church, Piqua*. On his arrival, he found the Church in a very languid and scattered condition, from which it has scarcely recovered. Meeting, however, with some encouragement, he was induced to remove his family thither; and from the beginning of July, 1826, has officiated regularly there, about two-thirds of his time. Since November last, he has statedly visited *St. Matthew's Church, Hamilton*, officiating one Sabbath in every month. Besides his regular Sunday services, in these places, he has held Divine Service and preached in the

following places, on Sundays and week days, fifty-seven times; viz: Cincinnati, Columbus, Granville, Franklinton, Miamiesburg, Springfield, Dayton, Germantown, and Mount Vernon.

St. James' Church, Piqua.—Families, 12; catechumens, 18; funerals, 4.

Mr. M'Millan regrets, that for want of a person properly authorized to administer the Holy Sacrament of the Lord's Supper, he is unable to state, accurately, the number of communicants, but thinks it to be ten. He has likewise to regret, that previously to his going thither, several families had withdrawn from the Church; owing, doubtless, to their having been so long destitute of the Ordinances of the Gospel. Notwithstanding the gloominess of the prospect, from this and other causes, Mr. M'Millan has reason to bless God, that his feeble exertions have not been wholly in vain, in this part of the Diocese. A few valuable friends of the Church, at Piqua, shortly after his arrival, conceived the plan of erecting a House of Worship. A subscription was immediately put in circulation, and an amount sufficient to build and finish a brick church, 50 by 33 feet, speedily obtained: the building is already commenced. As to the spiritual concerns of the people, he can say, in general, that from the evidently increasing attention to the Church service and the preached word; he would persuade himself, that, even in this day of small things, the Spirit of the Lord has accompanied his labors to the conviction, and he trusts, to the conversion, of some precious souls. Encouraged by these prospects, he would pour out his hearty prayers to the God of all grace, that he may shower down divine blessings, and cause this almost withered branch of his Zion to bud and blossom.

Mr. M'Millan would bear glad testimony to the decrease of old prejudices against the Church, generally, but particularly against her excellent Liturgy. He trusts the time is not far distant, when her liturgical and doctrinal excellencies, will present themselves in so beautiful a form to the eye of the unprejudiced mind, as to secure the entire approbation of every lover of order and truth.

He would mention it as a subject calling for unfeigned gratitude to God, that in the midst of many discouraging circumstances, he has been enabled to organize a Sabbath School, and see it in a flourishing condition.

The Rev. Mr. FREEMAN reports, that he took the charge of the congregation of *Trinity Church, Cleveland*—which is partly made up of people residing in Brooklyn—more than a year ago. That finding there was no possibility of its increase, till a Church was erected, with the consent and advice of the Vestry, he set out last May, for the purpose of soliciting aid in the Eastern Churches, towards the accomplishment of this object. That he visited the most important towns in the States of New York, Connecticut, Rhode Island and Massachusetts, where he met with much personal kindness, together with much sympathy expressed for Cleveland, in consequence of having no House of Worship of any kind. That Geneva and Troy, in New York; Norwich, Hartford, and New London, in Connecticut; and Boston, in Massachusetts, are particular instances of prompt and generous giving. That from a gentleman and his lady in Rochester, New York, he received a liberal donation, and an offer to make up whatever might be wanting to the amount necessary, when he should end his mission. That in some places, nothing was contributed, but assurances were given that something would be, when a more favorable season offered for presenting the wants of his Parish. That what has already been received, and what remains in expectation, will amount, it is trusted, to one thousand dollars, besides a number of volumes—presented chiefly in Boston—towards the formation of a Parish Library.

Mr. Freeman concludes by observing, that it is hardly necessary for him to say anything of the services he has performed, so little fruit can be expected, ordinarily, to appear from one year's labor. He would merely observe, that so far as he can judge from appearances, his services have not been entirely fruitless; and he trusts, through the ordinary blessing of God, the Churches in that section of the State in which he resides, will be permanently established and increased, provided he and others on whom the labor and responsibility rest, prove faithful and persevering in their duty. Nearly one half of his time has been hitherto employed, and will continue to be for the present, in performing services in other parishes than Cleveland, for which he can expect but a trifling compensation. Could it be possible for the Missionary Society to support a Missionary for a part of his time, to officiate in three or four congregations in that part of the State, he thinks it would be of great benefit to our beloved Zion, and be made a present and lasting joy to hundreds, who are now hungering and thirsting for the bread and waters of life.

The Rev. SAMUEL JOHNSTON reports to the Bishop, that through the great goodness of God, the congregation for which he has long labored, has, within the past year, increased considerably; so much so, that several applicants for pews could not be accommodated. Catechetical instruction has been faithfully atten-

ded to, during the same period; and last spring a juvenile Bible Class was formed, and has been continued, he trusts, to the edification of the youth of the Congregation.

Parish Records of Christ Church, Cincinnati.—Families, 90; marriages, 7; baptisms, 18; communicants, last year 71, removed 6, withdrawn 2, died 2, added 9, present number 70; funerals, 20; catechumens, 65; Sunday School scholars, 100.

Since last Convention, Mr. Johnston has performed services in Harmony, Clark County; Springfield and Round Bottom; and also spent a Sunday in Louisville, Kentucky, in the absence of the Rev. Mr. Shaw.

His resignation of the pastoral charge of Christ Church, Cincinnati, Mr. J. doubts not, has been communicated to the Bishop; and concludes by saying, it would have afforded him great pleasure to be present with his brethren at the Convention, more particularly, as the *place* of meeting calls together so many interesting associations connected with the growth, respectability and future prosperity of the Church, had circumstances allowed it. But though he be necessarily absent in body, yet, present in spirit, his prayers have ascended to the Giver of every good and perfect gift, that he would so order all events that Zion may continue to lengthen her cords and strengthen her stakes.

The Rev. JOHN HALL reports to the Bishop, that he has been employed in clerical service, by contract, in the Parish of St. Peter's, Ashtabula, one half of his time, and since Easter Monday last, in the Parish of St. Michael's Church, Unionville, one third of his time.

St Peter's Church, Ashtabula.—Families, 45; communicants, last year 51, added 2, present number 53; baptisms, adult 1, infants 14, whole number 15; Sunday scholars, 60; funerals, 2; marriages, 4.

St. Michael's Church, Unionville.—Families. 11; communicants, 10; baptism, (infant,) 1; funeral 1.

Mr. Hall's Missionary services, for which he observes, he deserves and needs it, he hopes to receive pay from the Missionary Society, are as follows: He has preached and performed Divine Service, each, 57 times; performed the burial service, 3 times; and administered the communion 3 times. He has also, as a Missionary, visited families and instructed them; catechised children, and visited the sick. The services have been performed in Sandusky City and Milan; on his way from last Convention, in Salem, Sheffield, Unionville, Geneva, and Loudonville; and they have occupied twenty weeks.

The Rev. Mr. BRONSON reports the state of the parishes in which he has officiated since his ordination, at the last Convention, as follows:—

St. Paul's Church, Medina.—When Mr. Bronson first visited this parish, the number of worshippers was small, and the few who bore true love to our Zion, were almost discouraged; but, by the blessing of God on his imperfect services, they are now somewhat increased in numbers, and strengthened in spirit. Many appear to be realizing the importance of eternal things, who were before indifferent. He has officiated among them one-fourth of his time, and is happy to state, that the people have contributed, very generally, towards his support, according to their means. A clergyman with a family, who resided among them, might obtain half his maintenance, and be instrumental of much good. Baptisms, (infants) 2; communicants—about 20.

St. John's Church, Liverpool.—This parish, in which Mr. Bronson has preached several Sabbaths, is still in an unsettled state. The number of members is smaller than formerly, in consequence of the withdrawing of several, for the organization of another parish in an adjoining town. A spirit of brotherly love and ardent piety, appear the most necessary for the prosperity of this Church. Baptism, (adult,) 1; communicants, 10

St. Matthew's Church, Columbia.—Considering circumstances, Mr. Bronson thinks this parish much more flourishing than either of the two just mentioned, though he organized it but a year ago last February. It is made up in part, of the fruits of a revival which took place the preceding winter; during which, he could not but observe, with pleasure, the remarkable engagedness of the people in the liturgical services of our church. He has not been able to visit them on the Lord's days since the beginning of the present year, but has endeavored to see them once a month, on week-days, and preach to them the words of eternal life. He cannot help saying, he feels peculiar attachment to this parish, as the revival here was the first fruits of his labors in the church, and the means of his determining to continue in this Diocese, though he had only come to it upon a visit, from New England, to see his friends.

Baptisms, children 9, adults 4; total 13.

St. Stephen's Church, Grafton.—This church was organized about three months since, and through God's blessing, is in a prosperous condition, through small in

point of numbers. It took its rise from a revival which commenced the fourth of July, a year ago, under circumstances of peculiar interest. Mr. Bronson has preached to this people generally once a month, sometimes oftener. They have it in contemplation to erect a church, and should they obtain some assistance from abroad, can no doubt effect it. In this place, as well as in Columbus, Mr. B. has observed, the congregation enter heartily into the spirit of our liturgy, both during and since the revival. It is his firm conviction that there are no means so effectual in a season of religious excitement, as the services of the church. Here are food and medicine, sword and shield, for every stage of the Christian warfare.

Baptisms, children 5, adult 1, total 6; communicants, 14; marriages, 2; funerals, 2; Sunday scholars, 20.

St. Paul's Church, Norwalk.—Mr. Bronson officiated in this place for the first time, a year last July, and found the parish so destitute, that he engaged for one-fourth of his time, till January last, when he engaged for one-half of the time, for the present year. The prospects of this church are encouraging, though the people are not so zealous as could be desired. There is a Sunday School in the parish, connected with which is a library of growing importance.

Baptisms 7; communicants 20; funerals, in the country 6; marriage 1; Sunday School scholars 60.

On his way home from last Convention, Mr. Bronson preached in Delaware, Berkshire, Mount Vernon, Loudonville, and Wooster.

Missionary services have been performed by Mr. B. in New Haven, Lyme, Portland and Florence, Huron county; in Elyria, Carlisle, Eaton, Grafton and Columbia, Lorain county; and in Liverpool, Medina county. In several of these places, the people have contributed a little, in grain, towards his support.

In conclusion, Mr. Bronson cannot refrain from acknowledging the goodness of God, in the uninterrupted health which he has enjoyed, and the success which has attended his labors.

The Rev. Mr. WING reports to the Bishop, that since his Ordination in June, he has preached every Sabbath except one, in the parishes of St. John's Church, Worthington; Trinity Church, Columbus; St. Peter's Church, Delaware; and Grace Church, Berkshire, successively. In St. Peter's, Delaware, he has baptized five children. His duties in the College have prevented his becoming very intimately acquainted with the spiritual state of these parishes; but there are abundant indications that the faithful labors of a settled clergyman would be very successful.

The Rev. WILLIAM SPARROW reports that, from the time of his Ordination—last Convention—till Christmas, he continued to preach twice every Sabbath, devoting one-third of that period to Columbus, another to Worthington, and dividing the remainder between Delaware and Berkshire, excepting one Sunday, spent by invitation in Rushville. Since Christmas, he has been prevented by his official duties in the literary Institution of the Diocese, and rather infirm health, from officiating more than about seven weeks this summer. In Rushville, he baptized one child; in Columbus, two; and in Worthington, six; and administered the communion three times. Of the spiritual condition of the parishes in which he has preached, he cannot speak from personal knowledge, not having had time for parochial visitation; but if kindness and liberality to himself be any proof of their receiving the truth in the love thereof, that proof has been abundantly afforded. The people in Berkshire are contemplating to erect a church, as soon as possible, and they in Worthington are actually engaged in the pious undertaking. Heaven smile upon the effort, and grant, that while thus occupied in building the house of the Lord, they may, themselves, "be builded together for a habitation of God, through the Spirit!"

On motion, adjourned till to-morrow morning, at 8 o'clock.

SEPTEMBER 6TH, 8 O'CLOCK, A.M.

Convention met according to adjournment.

Divine service was performed by the Bishop.

On motion, the Convention proceeded to the election of the Standing Committee, Deputies to the General Convention, and

three Trustees of the Theological Seminary and Kenyon College. The result was as follows:—

Standing Committee—Rev. Intrepid Morse, Rev. John P. Bausman, Rev. William Sparrow, William Little, Josiah Barber.

Deputies to the General Convention—Rev. Silas Freeman, Rev. Amos G. Baldwin, Rev. John Hall, Rev. William Sparrow, Bezaleel Wells, Arory Buttles, William Little.

Trustees of the Theological Seminary and Kenyon College—Rev. Silas Freeman, Hon. Judge Thomas, William Little.

The following clergymen were then appointed to preach at the next stated Convention:—

The Convention Sermon—Rev. William Sparrow; Substitute, Rev. J. P. Bausman.
The Missionary Sermon—Rev. Silas Freeman; Substitute, Rev. A. G. Baldwin.

The following resolution was unanimously adopted:—

Resolved, That this Convention do most cordially approve the objects of the American Colonization Society, and earnestly recommend the same to the countenance and support of the members and friends of the church in this Diocese.

The Secretary having read a communication from the General Convention, submitting certain resolutions respecting proposed alterations of some rubrics and offices of the Book of Common Prayer, the following resolution was, on motion, unanimously adopted:—

Resolved, That this Convention feel constrained, by an imperious sense of duty, and an earnest desire for the peace and unity of the church, to disapprove the alterations of our incomparable Liturgy, proposed by the General Convention held in Philadelphia, November, 1826.

Resolved, That a Committee be appointed to examine the accounts of the Treasurer of the Convention.

The Rev. Mr. Morse and Judge Bailhache, were appointed accordingly, and having examined the accounts, reported them correct.

On motion, the Convention adjourned, to meet in the afternoon at 3 o'clock, at Gambier.

GAMBIER, 3 O'CLOCK, P.M.

Convention met pursuant to adjournment.

Divine service was performed by the Rev. Mr. M'Millan, and a sermon preached by the Rev. Mr. Freeman.

Resolved, That the next stated Convention of this Diocese by held in this place on the second Friday of October, 1828.

The reports from the Wardens of parishes destitute of pastors, were then presented to the Bishop. [The substance of them is contained in Appendix, No. III.]

Resolved, That this Convention do heartily approve "The Prayer Book, Sunday school, and Tract Society of the Diocese of Ohio," and hail it as an Institution happily adapted to the peculiar circumstances and wants of our people, and likely to produce incalculable geod. [See Appendix, No. II.]

A Hymn having been sung, and the Episcopal blessing, on motion, the Convention arose.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:

WILLIAM SPARROW, *Secretary.*

APPENDIX No. 1.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

The Protestant Episcopal Missionary Society of the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

1826.		Dr.
June 9.	To cash paid the Rev. John Hall, per order of the President,	$150 00
Aug. 15.	To postage,	0 50
"	To this sum, loaned D. I. Caswell, Esq.,	450 00
April.	To this sum loaned C. Hammond, Esq.,	100 00
Dec.	To this sum advanced the Rev. Mr. M'Millan for miss. services,	85 00
[1827.]		
May 10.	To this sum loaned William Hartshorne for four months,	200 00
"	To horse hire on missionary duty,	3 00
Aug. 31.	To balance due,	80 79
		$1,069 29

1826.		Cr.
June 8.	By balance due from old account,	$30 15
" 14.	By this sum, received in part payment of a loan to N. G. Pendleton, Esq.,	150 00
Aug. 15.	By one half of the avails of a claim placed in the hands of D. L. Collier, Esq., by the Agent of the F. & D. Missionary Society of the P. E. Church, presented by the late Mrs. Mrs. McDonough,	251 52
"	By the other half of the same, presented by the F. & D. Missionary Society,	251 52
"	By this sum, received of R. Fosdick, for loan to Christ Church,	109 00
[1827.]		
Jan. 10.	By this sum, received of C. Hammond, Esq.,	100 00
"	By interest on the same,	4 50
April 3.	By this sum, received of R. Fosdick, from Christ Church, including interest,	151 60
Aug. 31.	By cash of Daniel I. Caswell, Esq., for interest on sum loaned him,	27 00
"	By cash received of Mrs. Ann B. Allynn, of Lansingburgh, New York,	3 00
		$1,069 29
"	By balance due,	$80 79

(Errors excepted.) SAMUEL JOHNSTON, *Treasurer.*

APPENDIX No. II.

CONSTITUTION

Of the Prayer Book, Sunday School and Tract Society of the Diocese of Ohio.

ART. I. This Society shall be called *The Prayer Book, Sunday School, and Tract Society of the Diocese of Ohio.*

ART. II. The object of this Society shall be, to advance the cause of Religion, by uniting the exertions of its friends and multiplying the facilities of instruction in its truths.

ART. III. The annual contribution of one dollar, to the funds of the Society, shall constitute the contributor a member, and the contribution of ten dollars at any one time, shall constitute a member for life.

ART. IV. The Bishop of the Diocese shall be *ex officio* President of the Society.

ART. V. The other officers of the Society (to be chosen annually by ballot) shall be six or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the President, shall constitute a Board of Managers, and have power to fill all vacancies occurring in their own body, during the year, adopt By-Laws for their own government, superintend the publication of Prayer Books, Tracts and Sunday School Books, appoint an Agent to conduct the sales, and adopt such other measures as may, in their opinion, promote the objects of the Association: and for the readier dispatch of business, elect, out of their own body, an Executive Committee, in whom shall be vested the powers of the Managers, when the Board is not in session, and who shall make report of their doings at each annual meeting of the Society.

ART. VI. Any Prayer Book, Sunday School or Tract Society, within the Diocese of Ohio, associated for the furtherance of the objects of this Society, may become auxiliary, by the payment of two dollars to its funds, and shall be entitled to purchase the Society's Books and publications at a discount of twenty per cent.

ART. VII. The annual meetings of the Society shall be holden at Gambier, on the first day of the sitting of Convention.

ART. VIII. At any annual meeting of the Society, such amendments may be made to this Constitution, as shall be recommended by the managers and approved by two-thirds of the members present.

OFFICERS OF THE SOCIETY.

President—Right Rev. PHILANDER CHASE, D. D., *ex officio.*

Vice Presidents—Rev. Intrepid Morse, Rev. Samuel Johnston, Rev. John P. Bausman, Rev. Gideon M'Millan, Rev. C. P. Bronson, Col. John Johnston, Bezaleel Wells, Esq., Judge Bailhache, Mr. William Little, Amos Woodward.

Corresponding Secretary—Rev. M. T. C. Wing.

Recording Secretary—Mr. Charles W. Adams.

Treasurer—Rev. William Sparrow.

Agent—Mr. Nathan Stem.

APPENDIX No. III.

STATISTICS OF THE DIOCESE, 1827.

Names of Parishes and Places.	Families.	Commun.	Inf. Baptm	Ad. Bapt'm	Total No.	Marriages.	Funerals.	Catechum.	Sund. Sch.	
Christ Church, Cincinnati,	90	70	18	—	18	7	20	65	100	Rev. Sam'l Johnston,
St. James' Church, Piqua,	12	10	—	—	—	—	2	18	50	Rev. Gideon M'Millan.
St. Matthew's, Hamilton,	—	—	—	—	—	—	—	—	—	
All Saints', Portsmouth,	20	23	2	—	2	—	—	—	—	
St. Paul's, Chillicothe,	16	20	4	—	4	—	—	—	100	Rev. John P. Bausman
St. Philip's, Circleville,	—	—	—	—	—	—	—	—	—	
Trinity Church, Columbus,	15	15	2	—	2	—	—	—	140	These parishes have
St. John's, Worthington,	35	70	6	—	6	—	—	—	0	had the occasional
St. Peter's, Delaware,	20	20	5	—	5	—	—	—	104	services of Messrs.
Grace Church, Berkshire,	10	10	—	—	—	—	—	—	60	Wing and Sparrow.
St. James', Zanesville,	20	30	9	—	9	—	—	—		
Trinity Church, Newark,	15	—	3	—	3	—	—	—		Rev. A. G. Baldwin.
———, Granville,	—	—	—	—	—	—	—	—	—	
St. Mark's, Mill Creek,	—	—	—	—	—	—	—	—	—	
St. Matthew's, Perry,	20	25	3	—	3	—	—	6	37	
St. Luke's, Marietta,	2	10	—	—	—	—	—	—	—	
Christ Church, Seneca,	—	—	—	—	—	—	—	—	—	
Christ Church, Beaver,	—	—	—	—	—	—	—	—	—	
St. Paul's, Steubenville,	35	60	14	2	16	2	4	30	—	Rev. Intrep. Morse.
St. James', Cross Creek,	60	114	27	6	33	2	4	70	—	
St. Peter's, Morristown,	—	—	—	—	—	—	—	—	—	
St. Thomas', St. Clairsville,	—	—	—	—	—	—	—	—	—	
Harcourt Parish, Gambier,	7	12	10	—	10	—	—	9	53	Rt. Rev. P. Chase.
St. John's, Springfield,	—	—	—	—	—	—	—	—	—	
St. James', Boardman,	—	—	—	—	—	—	—	—	—	
Christ Church, Windsor,	—	—	—	—	—	—	—	—	—	
St. Peter's, Ashtabula,	45	53	14	1	15	4	2	—	60	Rev. John Hall.
St. Michael's, Unionville,	11	10	1	—	1	—	1	—		
St. James', Batavia,	—	—	—	—	—	—	—	—	—	
Trinity Church, Cleveland,	—	—	—	—	—	—	—	—	—	Rev. Silas Freeman.
St. Paul's, Medina,	—	20	2	—	2	—	—	—		
St. John's, Liverpool,	—	10	—	1	1	—	—	—		
St. Mark's, Columbia,	—	—	9	4	13	—	—	—		Rev. C. P. Bronson.
St. Paul's, Norwalk,	—	20	7	—	—	1	6	—	60	
St. Stephen's, Grafton,	—	14	5	1	6	2	2	—	20	

THE

FIRST TEN YEARS

OF THE

Protestant Episcopal Church

IN THE

DIOCESE OF OHIO.

1818—1827.

JOURNALS

OF THE

ANNUAL CONVENTIONS

OF

The Protestant Episcopal Church,

IN THE

DIOCESE OF OHIO.

DIOCESE ORGANIZED,
A. D. 1818.

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THE early Journals of the Annual Conventions of this Diocese have long been out of print — there probably being not half a dozen complete sets now in existence. The present Secretary having some facilities for such a work not possessed by others, has been frequently urged to undertake their republication. In complying with this request, he has aimed at nothing more than giving a faithful transcript of the exact language of the original record, with such typographical arrangements of the various matters introduced, as would make the whole clear and attractive to the eye. May the spirit of the Pioneers who planted our Zion in this then Western wilderness, and whose 'day of small things' is here recorded, encourage their successors on the field, in like manner to 'sow beside all waters,' and wait in faith and patience for the increase.

WILLIAM C. FRENCH,
Secretary of Convention.

COLUMBUS, April, 1853.

PRELIMINARY CONVENTION, 1818.

HELD IN COLUMBUS, JANUARY 5TH—7TH, A.D. 1818.*

JOURNAL.

COLUMBUS, OHIO,
January 5th, A. D. 1818.

THIS being the day and place for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, the Convention, pursuant to notice duly given in the public prints, and otherwise, met at the house of Dr. GOODALE.†

After Divine Service, prayers being read by the Rev. Roger Searle, the Rev. PHILANDER CHASE was elected President, and DAVID PRINCE, Secretary.

The following gentlemen, as Lay Delegates, were duly recognized, and took their seats, viz: from

Trinity Church, Columbus—Benjamin Gardiner and Joel Buttles.
St. John's Church, Worthington—Ezra Griswold and Chester Griswold.
St. James' Church, Boardman—Joseph Platt.
Christ Church, Windsor—Solomon Griswold.
Grace Church, Berkshire—David Prince.

On motion,

Resolved, That Edward King, Esq., from St. Paul's Church, Chillicothe, be admitted as a member of this Convention.

He appeared and took his seat.

On motion,

Resolved, That a committee be appointed to inquire into the state of the Protestant Episcopal Church in the State of Ohio, and report to this Convention.

The Rev. Roger Searle, the Rev. Philander Chase, and Joseph Platt, Esq. were appointed.

* This Journal bears the imprint:—"Columbus: Printed by Ezra Griswold, jun., 1818."
† The room occupied by this Convention is the same now used as the Reception Room of the Capitol House, on High street.—[ED.

On motion,

Resolved, That a committee be appointed to draft rules for the regulation of this Convention.

The Rev. Mr. Searle, Messrs. Buttles, and Chester Griswold, were appointed.

Resolved unanimously, That we, the members of this Convention, are in communion with the Protestant Episcopal Church in the United States of America; and also, that we do unanimously adopt the General Constitution and Canons of said Church.

Whereupon, the following gentlemen were appointed a committee to draft a Constitution for the Diocese of Ohio, viz: Messrs. Searle, Chase, King, S. Griswold and Gardiner.

On motion,

Resolved, That a committee be appointed to suggest some measures for the support of a Bishop in the State of Ohio, and for this purpose Benjamin Gardiner be added to the Committee on the State of the Church; and that they and he be requested to attend to the subject of this resolution.

Resolved, That this Convention adjourn until 2 o'clock to-morrow.

JANUARY 6th.

The Convention met pursuant to adjournment.

The Rev. Mr. Searle, from the committee to form Rules of Order for this Convention, made report of the same; which were unanimously adopted.

The Rev. Mr. Chase, from the committee appointed to draft a Constitution for the Protestant Episcopal Church in the State of Ohio, reported. The draft was read and ordered to lie on the table.

On motion, this Convention adjourned till six o'clock this evening.

[SIX O'CLOCK, P. M.]

The Convention met agreeable to adjournment.

Mr. John Matthews, from St. James' Church, Zanesville, appeared and took his seat.

Resolved, That Alfred Mack, Esq., from Christ Church, Cincinnati, be admitted as a member of this Convention.

On motion, the draft of a Constitution for the Protestant Episcopal Church in the State of Ohio, was read a second time.

The several Articles having been duly considered, the whole was read a third time, and adopted unanimously. [See the Constitution at the end of the minutes.]

On motion,

Resolved, That this Convention now proceed to the appointment of a Standing Committee.

In pursuance of which, the following persons were duly appointed, viz: the Rev. P. Chase, the Rev. R. Searle, B. Gardiner, and Chester Griswold.

Messrs. Searle and Chase, from the committee to report on the state of the Church in the State of Ohio, made report, which being read, was accepted and ordered to be inserted on the minutes of the Convention.

REPORT ON THE STATE OF THE CHURCH.

The Committee appointed by the Convention, to give a view of the state of the Protestant Episcopal Church in the Diocese of Ohio, beg leave respectfully to report:

That there being present but two Clergymen residing in this State, and officiating therein, the most satisfactory way of bringing the state of the Church fully to view, will be by recounting what they have, during the short time of their ministrations, done towards the establishment and prosperity of our infant Zion.

The Rev. Mr. SEARLE observes, that he came into this State in the month of February, 1817; in which month, and in March and April following, several parishes were formed in the State of Ohio, as members of the Protestant Episcopal Church. A parish in Ashtabula, county of Ashtabula, by the name of St. Peter's Church, was formed in February last, with considerable promise. Trinity Church, in Cleveland, was formed soon after. St. Mark's Church, in Columbia; St. John's Church, in Liverpool; St. Paul's Church, in Medina; St. Luke's Church, in Ravenna; and St. James' Church, in Boardman; were duly organized in March and April. Grace Church, in Berkshire, and St. Paul's Church, in Chillicothe, took form also in April last. A general spirit of suitable zeal seemed every where to prevail, and an ardent wish was expressed for the ordinances of our holy religion.

During the very laborious services rendered by the subscriber last spring, two hundred and eighty-four persons and children were baptized, and eighty-three persons admitted to the holy communion.

On his return to the State of Ohio, in November last, the subscriber had visited many parts of the State. Some of the parishes formed last spring are found to be prospering, increasing in numbers and proper zeal for the interests of religion generally, and for the primitive doctrines and usages of the Church. In Steubenville, in St. Clairsville, in Morristown, and in Cambridge, there are parishes formed which are under the care of the Rev. Dr. Doddridge, of Virginia; all of which are understood to be prospering.

The subscriber has now devoted nearly one year, in unremitting services and labors for the promotion of those interests justly deemed sacred by the members of the Church and the friends of religion generally. And while he views with great pleasure every opening prospect pointing to the future prosperity of primitive piety, he earnestly prays the great Head of the Church, to direct the measures leading us to our contemplated organization.

R. SEARLE.

The Rev. Mr. CHASE observes that he came into this State in the month of March last; that he organized a parish of the Protestant Episcopal Church, in

the town of Windsor, county of Ashtabula, by the name of Christ Church; that he baptized rising of sixty persons therein and administered the Holy Communion to twenty-four persons; that the members of this infant parish appear to be pious and ardently attached to our primitive communion.

Besides officiating in various intermediate places where Prayer Books and Tracts were earnestly wished for, the Rev. Mr. Chase held divine service, and regularly incorporated a parish of our communion, at the Iron Works in the township of Talmage and vicinity, by the name of St. Stephen's Church. This parish is but small, but of considerable promise; the baptisms were a few.

Mr. Chase held service and preached in several places on his way to Zanesville. In Coshocton he partially organized a parish. There being several persons in that place and neighborhood belonging to our communion, much is hoped, from the exertions of some future laborer in the vineyard.

In Zanesville, he found a very respectable congregation of Episcopalians, duly organized under the pious and praiseworthy exertions of the Rev. Mr. Doddridge of Virginia. Mr. Chase baptized several persons, both adults and infants, in this parish, and thinks they bid fair soon to become a distinguished part of the Church in this State.

In Lancaster Mr. Chase officiated. The members of our communion in that place, though not numerous yet, expressed their hopes that a parish might soon be organized, so as to require the services of a Clergyman, at least a part of the time. The same observations may be applied to the people of our Church in Circleville.

In Chillicothe Mr. Chase officiated several times. As the respectable parish in this town was duly organized by the Rev. Mr. Searle, and as he has mentioned its state and prospects in the part of this report assigned to him, Mr. Chase passes it over. He understands, however, that they intend soon to erect a Church for public worship. Mr. Chase officiated in Springfield and Dayton; in both of which places, the attempts to organize parishes in our communion have not been totally without success.

In Cincinnati Mr. Chase was peculiarly blessed, in the formation of a numerous and wealthy parish, by the name of Christ Church. The persons belonging to this parish, have, since their recent establishment, manifested a zeal and ardor in the cause of Zion, worthy of better days. They regularly meet and hold divine service on Sunday; notwithstanding their exertions to procure a Clergyman, they have, hitherto, been unsuccessful.

Mr. Chase succeeded in organizing a parish in Columbus by the name of Trinity Church; and another in Delaware by the name of St. Peter's Church; these, together with a small parish at Norton and Radnor, formed last summer by Col. James Kilbourn; a very respectable parish in Berkshire, formed by the Rev. Mr. Searle, and the parish of St. John's Church, Worthington; constitute the present cure of Mr. Chase. In his cure, comprehending these last named parishes, he has baptized rising of a hundred persons, and at stated times, administers the Holy Communion to about sixty-five.

Notwithstanding the many difficulties incident to infant parishes, in new settled countries, there is, under the smiles of a benignant Providence, much to cause the heart of a Christian to rejoice for the present, and to take courage for the future. A Bible and Prayer Book Society has been formed in Worthington and vicinity of much promise; and a Female Tract Society, under the direction of the Rector of St. John's Church, is recently organized, and bids fair to be very useful.

The constant accession to the number of communicants at the altar, as well as the awakened attention of the congregations in general, to the necessity of Holy Baptism and other ordinances of the Gospel, afford great cause for gratitude to the Divine Head of the Church for the operations of his grace; and prompt the ardent prayer for future blessings. P. CHASE.

The Committee appointed to suggest measures for the support of the Episcopate, made report: on which,

Resolved, That this Convention do appoint a committee consisting of gentlemen from different parts of the State, who shall be earnestly requested, jointly or severally, to digest a plan or plans for the support of the Episcopate of this State, and to report at the next Convention.

Whereupon, the following persons were appointed, viz: the Rev. P. Chase, the Rev. R. Searle, Ethan Stone, and Arthur

St. Clair, Esqs., Cincinnati; Benjamin Gardiner, Esq., Columbus; James Kilbourn and Chester Griswold, Esqs., Worthington; John Mathews, Esq., and Dr. Conant, Zanesville; Solomon Griswold, Esq., Windsor; Turhand Kirkland, Esq., Poland, Trumbull county.

On motion, this Convention adjourned till to-morrow, 9 o'clock.

JANUARY 7TH, 1818.

The Convention met pursuant to adjournment. After prayers being read by the Rev. P. Chase, the minutes of the Convention were read.

Resolved, That this Convention view with lively emotions of pleasure the flourishing though infant state of our Church in Ohio; and that they earnestly recommend to the several parishes in the State, that each send at least one delegate to the next Convention to meet at Worthington on the first Monday of June next.

Resolved, That the minutes of this Convention be referred to a committee of three for correction and engrossing; and the same committee shall then take steps for the printing and distribution of the same.

The following gentlemen were appointed: the Rev. P. Chase, the Rev. R. Searle, and E. King.

On motion, this Convention adjourned without day.

(Signed)

PHILANDER CHASE,
President of the Convention.

DAVID PRINCE, *Secretary.*

EDWARD KING, *Assistant Secretary.*

CONSTITUTION

Of the Protestant Episcopal Church in the State of Ohio, unanimously adopted by the Convention of the same, in Columbus, on the fifth day of January, A.D. 1818.

ARTICLE I. This Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church in the United States of America. If there be no Bishop for the time being, the oldest Presbyter present shall cause the convention to be opened with prayers; and preside himself at the same.

ART. II. The Presbyters and Deacons of this Church in order to be qualified for a seat in this convention, must show that they have been regularly admitted or settled, as officiating ministers, in some parish or congregation in this Diocese or State, in communion with this convention; or, that they are employed as missionaries under the direction of this convention; or that they are the stated professors or teachers in some College, or incorporated Academy of learning, in this State. The Lay Delegates must show that they have been duly chosen or appointed by the congregation or vestry of the church which they represent.

ART. III. The Bishop has power to call special conventions, when, in his opinion, it is necessary for the good of the church; or when applied to for that purpose, by the standing committee; and, in case of a vacancy of the Episcopate, the standing committee, on urgent reasons, may call a special convention.

ART. IV. There shall be an annual convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time, and place, however, subject to be altered by the convention; provided such alteration be on the minutes of the convention, and due notice thereof given to the several parishes.

ART. V. At every annual convention a Secretary shall be appointed, to record all proceedings of the convention; to preserve their Journals, and hand them to his successor; and give notice to the Clergy and Parishes, of the meetings of the convention.

ART. VI. The standing committee of this Diocese, or State, shall be chosen by the annual convention; they shall consist of two or more Presbyters and two Laymen.

ART. VII. All officers of this convention or Diocese shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately; the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order, shall be necessary to constitute a decision.

ART. VIII. A proposition to alter this constitution shall be inadmissible, unless made in writing and approved by two-thirds of the convention. If so made, and so approved, it shall lie over to the next convention; and if again approved by the next convention, by a majority of the two orders, of Clergy and Laity, voting separately, the amendments shall take place, be valid and obligatory.

1818.

JOURNAL

OF THE

FIRST ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 3D—5TH, A.D. 1818.*

WORTHINGTON, JUNE 3, 1818.

THIS being the day appointed by the Constitution of the Protestant Episcopal Church in the State of Ohio, for the meeting of the Annual Convention of the same at Worthington, the several Clergy and Lay Delegates attended; when, after the performance of divine service by the Rev. Roger Searle, and a sermon by the Rev. Samuel Johnston, the Convention assembled, and the following Clergy appeared:

Rev. PHILANDER CHASE, Minister of St. John's Church, Worthington.

Rev. ROGER SEARLE, Minister of St. James' Church, Boardman.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. JAMES KILBOURN, Deacon, officiating in St. John's Church, Worthington.

There being no Bishop, the Rev. PHILANDER CHASE, the eldest Presbyter, took the chair as President.

Certificates of the appointment of Lay Delegates were read and approved; and the following took their seats: from

St. James' Church, Zanesville, Muskingum county—John Matthews.

St. Thomas' Church, St. Clairsville, Belmont county—John Carter.

St. Paul's Church, Chillicothe, Ross county—Richard Douglas.

St. James' Church, Jefferson county—Charles Hammond.

Grace Church, Berkshire, Delaware county—Ichabod Plumb.

St. John's Church, Worthington, Franklin county—Ezra Griswold and Chester Griswold.

St. Peter's Church, Delaware county—William Little.

Trinity Church, Columbus, Franklin county—Cyrus Fay.

* "Columbus: P. H. Olmsted, Printer. 1818."

The Convention proceeded to ballot for a Secretary; when CHARLES HAMMOND, the Lay Delegate from St. James' Church, Jefferson county, was duly elected.

On motion,

Resolved, That this Convention adopt for the rules of their proceedings, the rules adopted by the annual Convention of the State of New York, which met in October, 1817.

The following resolution, moved by Mr. Matthews, was considered and agreed to:

The Rev. Doctor DODDRIDGE, duly admitted minister of St. James' Church, Jefferson county, St. Thomas' and St. Peter's Churches, Belmont county, within the State of Ohio, but resident in Virginia, being now present, and claiming to be a member of this Convention, by virtue of the First Canon of the General Convention of 1817, and the vote of his congregation in Virginia:

Resolved, That a committee of five members be appointed to examine and report, whether Doctor Doddridge, according to the true interpretation of the Canons, can be admitted a member of this Convention

Whereupon, the Rev. Roger Searle, the Rev. James Kilbourn, the Rev. Samuel Johnston, John Matthews and Charles Hammond, were appointed said committee.

The Rev. James Kilbourn moved two resolutions, upon the subject of electing a Bishop for the Diocese of Ohio, which were read and ordered to lie on the table for consideration.

Ordered, That the Convention adjourn, to open again after divine service tomorrow morning.

THURSDAY, June 4th.

After divine service and a sermon by the Rev. Doctor Doddridge, and the administration of the Holy Sacrament, the Convention met pursuant to adjournment.

Certificates of the election of sundry Lay Delegates were read and approved; and the following delegates took their seats in addition to the delegates who appeared yesterday: from

St. Michael's Church, Norton, Delaware county—John Minturn, junr.
St. Peter's Church, Morristown, Belmont county—Walter Thrall.
St. John's Church, Worthington, (an additional delegate,)—Thomas Smith Webb.
Trinity Church, Columbus, (an additional delegate,)—Benjamin Gardiner.

The committee to whom was referred the resolution respecting

the right of Doctor Doddridge to sit as a member of this Convention, made report, as follows:

It is the opinion of the committee, that, according to the existing canons, and the resolutions of the last General Convention, Doctor Doddridge, in his present relative situation, cannot be admitted to a seat as a member of this Convention.

The committee highly appreciate the useful labors of the Reverend gentleman, rendered to the Church, both in this State and the adjoining States, and hope, that at no distant day, he may be placed in such circumstances that they may recognize him as a canonical member of this diocese. They recommend that the Convention adopt the following resolutions:

Resolved, That the Rev. Doctor Doddridge cannot now be received as a member of this Convention.

Resolved, That this Convention entertain a high sense of the useful and important labors of Doctor Doddridge, in the cause of the Church in the western country, and particularly within this diocese; and trust that he will lose no time in taking such measures as, under the existing canons of the Church, are essential to constitute him a member of this Convention, so that the diocese may more fully profit by his labors.

Which report and resolutions, being read, were upon motion agreed to by the Convention.

On motion of the Rev. James Kilbourn,

Resolved, That the Rev. Doctor Doddridge be requested to take a seat in this Convention, as an honorary member, during the remainder of the session; and that the Rev. Mr. Searle, Mr. Webb and Mr. Douglas, wait upon Doctor Doddridge, and communicate this resolution.

The service under the above resolution having been performed, Doctor Doddridge appeared in Convention, and took his seat with the Clergy.

A communication from the Female Tract Society of Worthington, was received, accompanied by their circular letter, their constitution, and two tracts, which they have already caused to be published, to wit: "A sermon preached at the commencement of the year 1814, to the young people of Christ's Church, Hartford, (Conn.) by the Rev. Philander Chase, published by the society," and "The Christian Scholar, or rules and directions for children and youth," by Bishop Kennet, and the same being read;

On motion,

Resolved, That the communication aforesaid, be referred to a committee of four members, to report such order and resolution as they may deem proper to be taken thereon.

Whereupon, the Rev. Mr. Searle, Mr. Gardiner, Mr. Webb and Mr. Hammond were appointed the committee.

On motion,

Resolved, That the Convention now proceed to the appointment of the Standing Committee for the year ensuing; and that the same consist of three Presbyters and two Laymen.

Whereupon, the Convention proceeded to ballot for the Standing Committee: when the Rev. P. Chase, the Rev. R. Searle, the Rev. Samuel Johnston, of the Clergy, and Benjamin Gardiner and Chester Griswold, Laymen, were duly appointed.

The resolutions upon the subject of electing a Bishop, were taken up and read, and upon motion adopted, as follows:

Resolved, That it is expedient to elect a Bishop for the Diocese of Ohio, and to take measures that the person elected may be duly consecrated and set apart to the Episcopal office in said Diocese.

Resolved, That this Convention will now proceed to such election.

Whereupon, the Convention balloted for a Bishop, conformably to the seventh article of the Constitution of this Diocese—

When the Clergy reported that four votes were given by them, three of which were given for the Rev. Philander Chase, and one for the Rev. Joseph Doddridge.

And the Lay Delegates reported, that all the ten congregations represented in Convention, had voted for a Bishop, and their vote was unanimous for the Rev. Philander Chase.

Thereupon, it was

Resolved, By the Convention, that the Rev. PHILANDER CHASE was duly elected Bishop of the Diocese of Ohio.

The Rev. Doctor Doddridge not being entitled to vote, but sitting as an honorary member in Convention, expressed his entire satisfaction and hearty concurrence in the appointment of the Bishop; which, at his request, is ordered to be entered on the journals of this Convention.

On motion,

Ordered, That the Convention adjourn until after divine service to-morrow morning.

FRIDAY, JUNE 5TH.

After divine service, by the Rev. Philander Chase, and a sermon by the Rev. Roger Searle, the Convention met pursuant to adjournment.

The Rev. Doctor Doddridge made his report of the State of the Church, as follows:

"St. James' Church, in the county of Jefferson, nine miles from Steubenville, was formed about two years ago; it contains about thirty families, and is increasing. The number of communicants, fifty-two; the number of baptisms, within two years, has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our Church. Should an Episcopal congregation be formed in Steubenville, which it is hoped will take place at no very distant period of time, the two congregations, in that case, would form a convenient cure for one clergyman. They are taking measures to commence the building of a Church, this season.

St. Thomas' Church, in St. Clairsville, has been organized some time. The number of baptisms is considerable; the holy sacrament has never been administered here. There is every prospect that this congregation will be large and respectable; the number of families attached to it, at present, is at least thirty.

St. Peter's Church, in Morristown, consists of about twenty families; and bids fair to become respectable. This congregation, and that of St. Clairsville, which are but ten miles distant from each other, would form a convenient charge for one clergyman; and the present rector humbly hopes that through the blessing of Divine Providence, they will shortly have one settled among them.

He has officiated several times in Cambridge; and finds, that a congregation of about twenty-five families might be formed there. There are also some families of Episcopalians in and about New Washington, ten miles distant from Cambridge. These places certainly require the attention of the Clergy of this Diocese.

St. James' Church, in Zanesville, which was formed by him, and of which he is still the rector, will be reported through some other channel. He indulges the hope, that this Church will always hold a very respectable rank amongst the Churches of the Diocese of Ohio.

The Rev. Doct. Doddridge is thankful to the great Shepherd and Bishop of souls for the event of an election of a Bishop for this Diocese; and from the good account which he has uniformly heard of the learning and piety of the Bishop elect, he anticipates every thing good and favorable to the Church, committed to his charge. Intending, as soon as practicable, to become a member of this Diocese, he earnestly solicits the attention of the Bishop and Clergy, to the congregations which he has formed in the State of Ohio. His attendance on them is accompanied with great personal inconvenience; and it would give him the highest pleasure to feel justified in relinquishing it in consequence of the settlement of clergymen among them."

The Rev. Roger Searle made his report of the State of the Church, as follows:

Since the convention and organization of the Church in Ohio, at Columbus, last January, the Rev. Mr. Searle has visited and performed services in all the parishes in the northern parts of this State; his object was not so much to organize new parishes, as to build up and administer the ordinances of religion among those already formed in that part of the State of Ohio.

The parish of St. James' Church, in Boardman, Trumbull county, is in prosperous circumstances; the number of communicants has considerably increased within the last four months, and an increasing attention to the duties of religion apparent among them, encourages the hope that the clerical services rendered, will not have been in vain.

St. Luke's Church in Ravenna, Portage county, St. Paul's and St. John's in Medina county, St. Mark's and Trinity in Cuyahoga county, St. Peter's and Christ Church in Ashtabula county, have all been visited by him during the spring last past. Among them he has baptized about fifty persons, and admitted a respectable number to the Holy Communion. An awakened attention to the duties of Christianity and personal piety, among the members of the above parishes, and their increasing attachment to the primitive doctrine and usages of the Church, induce the belief, that under the gracious smiles of the great Head of the Church, they will continue to prosper.

Since January last, there have been formed a Bible and Common Prayer Book Society, a Female Tract Society, and a Missionary Society, auxiliary to "The Episcopal Missionary Society of Philadelphia," all within the Western Reserve, Ohio. The several constitutions and organizations of their Societies are printed, and are now in general circulation for subscribers. Several boxes of Bibles,

Prayer Books and Tracts have been written for by those Societies; which boxes are supposed to be now on their way to the Reserve. "The Episcopal Missionary Society of Philadelphia," though but lately organized and possessing but small funds, has been pleased to extend its benevolent aid towards the support of the ordinances of our Church in the north. ROGER SEARLE.

The Rev. Samuel Johnston made his report of the state of the Church, as follows:

After a mission in the western part of Pennsylvania, I took passage for Cincinnati the 9th of March. It was my intention to have gone through the State of Ohio, but the roads being excessively bad prevented it.

On my way down the river I officiated at Steubenville. The congregation appeared attentive and devout.

I commenced my ministerial labors at Cincinnati on Good Friday. I remained there till the 1st Sunday after Trinity, with the exception of two services in the vicinity; one devoted to a promising little society at Newport, in Kentucky, and the other fourteen miles above Cincinnati.

In Newport, the Episcopalians, in conjunction with the Baptists, have resolved to build a church, to be used alternately.

The Church at Cincinnati, which was organized under the zealous labors of the Rev. Mr. Chase, is flourishing. Many of the congregation are regularly brought up in the Church, familiar with her doctrines, and alive to her interests. Many families, for the want of our services, have heretofore connected themselves with other denominations. But we may safely say, that there are about fifty Episcopal families who regularly attend divine worship. They are remarkably attentive to the service, and the responses are made with animation and propriety. Several of the congregation appear to be seriously impressed with the great duty of making their calling and election sure. The hope is indulged that the seed sown may be watered with the showers of divine grace, nourished with all goodness and produce fruit unto holiness.

The different denominations have manifested much liberality to our society, and have given us permission to hold services in their churches.

It would have given me pleasure to devote more time in places adjacent to my cure. But the state of the Church at Cincinnati required my constant attention. Their willingness to second my endeavors, their zeal for our Church, is truly commendable. A burial ground and a site for a Church have been purchased, costing them about thirty-four hundred dollars. A subscription for the purpose of erecting a Church is now in circulation, and from six to seven thousand dollars are already subscribed.

We sincerely hope that our Zion will flourish—that in time she will rise in the beauty and glory of her apostolic services and command the admiration of Christians.

I have administered baptism to thirteen persons. On my way to the convention, I officiated at Paris. On the 29th, in the evening, at Chillicothe; likewise the Sunday following.

The congregation at Chillicothe, organized under the assiduous labors of the Rev. Mr. Searle, is very respectable and promises to be an interesting one. The people are ardently desirous for the welfare of the church. A subscription of seven hundred dollars is made for a clergyman; and no doubt the second year his salary would be increased.

I officiated one evening in Circleville. On my way to the eastward, by divine permission, I will hold services to congregations destitute of clergymen.

The Rev. Philander Chase made his report of the state of the Church, as follows:

Since my last report to the Convention, held in Columbus in January last, I have regularly officiated, by celebrating morning and evening prayer according to our liturgy in public, and administering the Holy Communion on Sundays and other holy days, and by performing divine service and delivering sermons often on week days.

The circle of my ministration, however, has been much smaller than that stated in my last report. Delaware, Berkshire, and Columbus, and some intermediate places on Alum Creek, have, with Worthington, the place of my residence, occupied my whole attention. The afflictive hand of Divine Providence requiring an unusual share of attention to my family, I fear my services have been, not only circumscribed, but in a measure inefficient. Much parochial attention has

been withholden which would otherwise have been afforded to my beloved people. I have, however, to bless God that he hath stirred up the hearts of some, by repentance and faith, to seek forgiveness of sins in Holy Baptism and the Lord's Supper. Twenty-two persons have been added to the Communion, and others, by their renewed and increased attention to the public services of religion, give reasonable promise of further increase. God, in his providence, has removed three by death.

What has been done by the Female Tract Society to further the interest of religion in this and the neighboring places, is made known to the Convention by the papers now before them.

The affairs of the Bible and Prayer-Book Society among us have necessarily been impeded in their progress by occasion of the distance between this and the places where those books are advantageously printed. Unless, however, our supplies can be more copious, it is thought an edition of the Book of Common Prayer must soon be commenced here to supply the increased demand.

PHILANDER CHASE.

The committee upon the communication from the Female Tract Society of Worthington, report:

That in their opinion, it is proper that the Convention express their approbation of the object and labors of the Society, by entering a declaration to that effect upon their journals, and causing a copy thereof to be presented to the Society, through their President, and they reported a declaration to that effect, as follows:

The Convention have received with much satisfaction a communication from the Female Tract Society of Worthington, accompanied with their constitution, circular letter and two tracts, which they have caused to be published and distributed in Worthington and its vicinity. Nothing can be more laudable and deserve higher commendation than exertions to diffuse religious and useful knowledge in the world; and efforts for this purpose are most successful when addressed to the minds of youth. The tracts published by the Society are, in the opinion of this Convention, calculated to be eminently useful in promoting the object which the Society have in view. They breathe a spirit of active and vital piety, and are written in a style of elegant simplicity and perspicuity. Productions of this character naturally conduce to mend the heart, improve the mind, and cherish a correct taste for literature; these are accomplishments of the highest order, which, in every station of life, contribute to adorn and dignify the human character.

The Convention rejoice that the female members of the Church in Worthington have engaged in a work of benevolence so worthy the attention of the mothers of the whole human family—a work, which, while it does great good to others, cannot fail to produce many advantages and consolations to themselves. They recommend to the Society a steady perseverance in the labor they have commenced. To stimulate their exertions, nothing more can be necessary than the exhortations of our Heavenly Father so frequently repeated in the Holy Scriptures. And if more were necessary, it would be found in the delight which labors of piety and love infuse into the minds of all good Christians.

On motion,

Resolved, That a committee of two members be appointed to prepare a copy of the journals of this Convention for publication, and superintend the printing thereof, and distribute them among the different Parishes of the Diocese. *Ordered*, That the President of the Convention and Mr. Gardiner be said committee.

On motion,

Resolved, That the thanks of the Convention be presented to the President and Secretary, for their services during the sitting of this Convention.

On motion,

Ordered, That the Convention adjourn without day.

PHILANDER CHASE,
President.

CHARLES HAMMOND, *Secretary.*

1819.

JOURNAL

OF THE

SECOND ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 2D—4TH, A.D. 1819.*

WORTHINGTON, JUNE 2, 1819.

THIS being the time and place appointed by the Constitution of the Protestant Episcopal Church, in the State of Ohio, for the meeting of the Annual Convention of the same, several of the Clerical and Lay Delegates attended in the Academy.

Divine service was celebrated by the Rev. Samuel Johnston, and a sermon, suitable to the occasion, delivered by the Right Rev. PHILANDER CHASE. After the administration of the Holy Communion, the following Clergy took their seats:

The Right Rev. PHILANDER CHASE, Bishop of the Protestant Episcopal Church in the State of Ohio.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Deacon, Minister of St. James' Church, Zanesville, and the congregations in its vicinity.

The Rev. JAMES KILBOURN, Deacon, officiating in St. John's Church, Worthington.

The Lay Delegates exhibited certificates of their appointment, which were read and severally approved; and the following took their seats: from

St. James' Church, Zanesville—Dr. Calvin Conant, Arius Nye, Esq.

St. Paul's Church, Steubenville—Ephraim Root, Esq.

St. James' Church, Jefferson county—John Goodrich, Jr.

St. Philip's Church, Circleville—Guy W. Doan, Esq.

St. Thomas' Church, St. Clairsville—John Carter.

St. John's Church, Worthington—Ezra Griswold, Chauncey Barker, Ozias Burr.

Agreeably to the 45th Canon of the General Convention,

* "Columbus: Printed at the Columbus Gaz. Office, by P. H. Olmsted."

"providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following Address:

MY BELOVED BRETHREN:

THROUGH the great goodness and mercy of God, your designs in my unanimous election to the Episcopate of Ohio, were carried into effect. On the 11th day of February last, in the city of Philadelphia, I received consecration to that office, at the hands of the Right Rev. Bishop White of Pennsylvania; the Bishops of New York, Maryland and New Jersey, assisting. My sense of unworthiness for this sacred trust, is equaled only by my sincerity in promising to fulfil the duties of it, to the utmost of my feeble abilities; and both prompt me now and ever, to seek the gracious aids of our Heavenly Father, of our God and Saviour, "without whom nothing is strong, nothing is holy."

So little time has elapsed since my consecration, and so much even of that little time it has been necessary to spend at home, to make amends for my long absence, and so little communication has been had with the south and north of the Diocese, that the materials wherewithal to comply with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," must of necessity be few.

On the 24th of February, 1849, the next day after the solemnities of my consecration, I commenced my journey from Philadelphia for this State. The weather was very inclement. In two days, however, I reached Lancaster and performed divine service in the morning, and the same day (Sunday, Feb. 14th,) did the like duty at Little York, Penn., and baptized several children. From this place, across the mountains, at the most stormy season of the year, I reached Pittsburgh in one week. So bad, however, were the roads, that I was obliged, having injured one horse, to leave him and purchase another.

At Pittsburgh I was received with much kindness; and officiated in the Church at that place, on Sunday the 21st of February; there also I baptized several children.

Proceeding on my journey, and in crossing the Ohio river, I cannot express to you the feelings that agitated my frame, as I stepped on the ground which was to be the theatre of my future labors in the Lord. What gratitude to him who ordereth all things for good, did I experience for his past mercies, in enabling me to overcome so many difficulties! What fear lest the grace bestowed on me be abused! What devout supplication, that God would still support and make me sufficient for all my duties!

The first time I officiated within the limits of my Diocese was at Zanesville, Sunday the 28th February, 1819. As I shall speak of this parish again, in the course of this address, I pass on to other things.

On the 3d day of March, I arrived at Worthington, the place of my residence.

The Rev. Mr. Morse in Deacon's orders, whom in the character of a Missionary, I had left in the care of my parishes and to do other duties in my absence, I found to have conducted so well that I cannot but bear this testimony in his favor. He had celebrated divine service 52 times; in Worthington 24, in Columbus 9, in Delaware 4, in Berkshire 6, Chillicothe 2, Zanesville 3, Somerset 1, Lancaster 1, Circleville 2; besides attending 4 funerals, and all to the general approbation of those who attended on his ministrations. No one, who considers the distance of these places and the inclemency of the season in which he traveled to them, but must acknowledge his activity and commend his zeal.

From the time of my arrival at home, till the 30th of April, I was employed in ministering to my own Parishes. That of St. John's Church, Worthington, is in a condition of much promise, having about 76 communicants. The congregation, as you see, perform the services assigned them in the responses, with uniformity and devout decency; and are well informed in that course of evangelical doctrine and primitive discipline, which form the ground work of stable Christianity. To the pious and provident generosity of the first proprietors of the town of Worthington, St. John's Church is indebted for a Glebe of about 100 acres (70 of the first rate bottom land and 30 wood land) which, at no distant day, will be of essential service in support of the ministry. This land they hold, together with an eligible site in the village, on which to erect a Church, by virtue of an act of incorporation obtained of the Legislature, at an early period, for that purpose.

Before loosing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of religion and learning: and that is, the establishment of a College

in this place, for the education of young men, in natural, moral and religious science. To men who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing, will occasion a sensation of grateful praise to a merciful Providence. A trusty person, commissioned to solicit donations in favor of this College, has lately proceeded to visit our pious and more wealthy brethren in the Eastern States. That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer.

The parish of Trinity Church, Columbus, having been formed but lately, and receiving but small portion of ministerial labors, is as yet but small. From the respectability and zeal of its members and friends, joined to the consideration that they have received from the liberality of a worthy gentleman (Col. Johnson,) the gratuitous conveyance of a lot of land on which to erect a Church, it may be fondly hoped that the day of prosperity is not far distant. Number of communicants living in Columbus is 8, died 2. Similar observations may be applied to St. Peter's Church, Delaware, and Grace Church, Berkshire. They are young and not very numerous, but give good promise of future success in zeal and piety. Number of communicants in Berkshire 10—in neither of the forementioned parishes under my care, have I yet administered the rite of Confirmation. If the Lord will, this, however, will soon be done.

It now becomes me to speak of those parishes and parts of the Diocese, which I have visited in my episcopal character. And to do this, I know of no better method than to lay before the Convention an extract from the journal which I kept during my journey.

May 1st, 1819, I arrived at Zanesville; the next day being Sunday, I preached and performed divine service. The congregation, particularly in the afternoon, was numerous and attentive. I announced my intention of holding a confirmation on the 23d inst., on my return.

The Tuesday following (May 4,) I met, according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together, in the Court House, (congregation small,) we proceeded up Will's creek to Seneca village, about 20 miles. At the desire of the family, I read prayers at the bedside of a sick woman, exhorting her to repent and trust in God. She appeared penitent and thanked me: I gave her the blessing.

May 5, we proceeded on our journey to fulfill an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about 10 or 11 miles from the village.

The roads being bad and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously awaiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining wood. Here, with a small table taken from the cabin and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy and an assembly of people from the neighboring woods for our audience, the Doctor and myself performed the solemn services of the Church and baptized a number of children.

As soon as the services were over, the congregation crowded to the cabin, whither we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the Holy Sacrament of Baptism, applied for spiritual instruction. It was given them, and several were baptized. Witnessing the good effects of our endeavors thus far, we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances. During the interval of our services this day, we learn that a number of families on Little Beaver creek, belonging to this recently organized parish, were desirous of public ministrations. Accordingly, the next day, (May 6,) guided by a Mr. Bryan across the high hills, we went thither.

The congregation were assembled—Dr. D. read prayers and the sermon was preached by myself. One adult and several children were baptized; the whole number baptized in this parish of Seneca was 24. Most of the heads of the parish being present here, at Mr. Wendell's on Little Beaver, they proceeded to elect a delegate to the Convention, and to take measures for the building of a Church; which, though it will not be expensive, will be of great importance to the growing interests of our Zion in this quarter. Dr. D. manifested his zeal and ability in the cause of the Church, by an appropriate address. Service having been appointed at Barnesville, about 10 or 12 miles further on our journey, we hastened (in company with Mr. Leek, for our guide) to fulfill our appointment But it beginning to rain, we were somewhat delayed on the way, and did not

arrive at B. until the congregation had dispersed. At evening, however, the people assembled; the service of our Church was performed, and a sermon preached, in the Methodist meeting house.

The next day, (May 7) at Morristown, the people had assembled in great numbers in a convenient schoolhouse. Here divine service was performed, and a sermon preached; three persons desiring the rite of Confirmation and the Sacrament of the Lord's Supper, both these ordinances were administered to them. The audience never having witnessed the like before, seemed deeply affected. The impression was evidently in favor of better things to come. On our way to St. Clairsville, the same day, the Sacrament of Baptism was administered to five or six children.

May 8. Saturday, at eleven o'clock, divine service was celebrated in the Court House, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the same duty was repeated, and the sermon was preached by myself. The congregations were considerably numerous and very attentive.

Sunday, May 9. The day being uncommonly fine, the people began to assemble at an early hour; and the house, ere the service began, was much crowded. In the morning, divine service was performed, and the rite of Confirmation was administered to thirteen persons, and the Sacrament of the Lord's Supper to eleven. At the evening service, the Sacrament of Baptism was administered. This congregation is one among those in which the Rev. Dr. Doddridge regularly officiates; yet some peculiar circumstances had hitherto prevented him from attempting the administration of the Lord's Supper among them. Happily those impediments are now set aside; the people are becoming seriously impressed with a sense of their religious duty, and much good is expected. The word of God is quick and powerful, and in nothing does it take more deep effect than in the solemnities of the Eucharist.

At St. Clairsville, Dr. D. left me, to visit his family; and on Monday, May 10, at his particular request I passed over the Ohio River to Wheeling, on the Virginia side. I attempted the administration of no Episcopal office here, being without the Diocese of Ohio. I however performed morning prayer in public, and preached a sermon to the people; after which, they saw fit to organize a parish, by choosing their wardens and vestrymen. Also, while on the Virginia side, I performed the visitation office to a sick man, a Mr. Wilson; and the next day (May 12) preached and performed divine service at West Liberty. Stayed the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13. I again joined my worthy friend and brother, Dr. D., at his house in Charleston, (alias Wellsburg,) and was welcomed by himself and excellent family, with urbanity and unfeigned goodwill.

Twice the same day we held divine service. In the evening the congregation was large, and very attentive. The peculiar excellencies of our liturgy become more and more visible, in proportion as people, old and young, join in it; and where they do so join, increase both of numbers and piety never fails to be the happy effect. No Church which neglects the liturgy, will eventually prosper. God honors those who will honor him; and withdraws his blessings from those who refuse to worship him.

May 14. Attended by the Dr. and some of his family, I went to St. John's parish, a small Church, about 10 miles northeast of Charleston. Here the morning service was performed and a sermon preached; after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15. Morning and evening service were celebrated this day in Steubenville, the former in the Methodist meeting house, and the latter in the Court house. The congregations in both places, were numerous and attentive.

Sunday, May 16. This day having been previously appointed for the administration of the Apostolic rite of Confirmation, and the sacrament of the Lord's Supper in this place, the congregation, by the kind and pressing request of the Methodist society, met in their meeting house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered confirmation to 38—and the Lord's Supper to about 25. Great reverence and devout attention, appeared in the behavior of all present. In the afternoon of this day, divine service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting house. Six or seven children were baptized. At candle-lighting I again performed service in the Methodist meeting house, and gave notice that Episcopalians would meet me the next morning, at the house of Mr. Dickinson.

Monday, May 16. I organized a parish, by the name of St. Paul's Church, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Convention, and took measures for procuring regular services; I also this day baptized 20 children.

Tuesday. Being joined by Dr. Doddridge, who had been, on Sunday afternoon, called away to attend the sick, I proceeded across the woods to St. James' Church, a small building erected for public worship, about 10 or 12 miles from Steubenville. For public services, they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know; as the holy sacrament of the Lord's Supper, was, through mistake, not provided for at this visitation. The probable number is, however, about fifty. After morning prayer and a sermon, I administered confirmation to twenty-one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where divine service had been appointed on the morrow. In company with a Mr. Finley and a Mr. Henderson, I reached that night, the neighborhood where they lived, about nine miles from St. James', nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighborhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called *English Protestants*, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the Church, they could not but think of *her* and *her pleasant things;* though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years, the only Episcopal clergyman in the country, lives some 20 miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me, as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour and Sanctifier. "I see my Spiritual Father," said he, "my Bishop, the Shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O Sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus! Thou who once camest in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be, which, under such circumstances, could refuse to be fervent. The visitation office was performed; in which the family, joined by the neighbors hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony, in favor of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of incongruity, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "peace be to this house and all that dwell in it." There is such primitive simplicity, there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in Baptism, and as renewed in Confirmation, and the Lord's Supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek in their prayers the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the

woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation, did I now read in the countenances of this little flock, the effects of gospel truth. Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, and believing, and the obedient Christian. And when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun and they received the laying on of hands; after which the Holy Supper of our Lord was administered to the like number, (tho' not entirely to the same persons—some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pane of glass to let in the light of day, and floor of roughly hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind however did not—does not, soon leave them. I never shall forget the family and neighborhood of the venerable Finley.

May 19. Deeply impressed with the affecting scene last noticed, I arrived at Cadiz. Notice had been given, but with a mistake as to the day of appointment. Many of the people of the village appeared desirous of having divine service, and offered to give notice of holding it in the evening; I stayed accordingly, and officiated in the Methodist meeting house The congregation was numerous and attentive; but few having any acquaintance with our primitive service, the peculiar beauties of it could not appear.

May 20, the day of Ascension, I was obliged to spend in traveling from Cadiz to Cambridge, 42 miles. The roads being good and the weather fine, I performed my journey with ease and pleasure. The next day, (May 21,) according to appointment, the congregation met in the court house for public worship; divine service was performed, a sermon preached, and I baptized one infant. The same evening I went on my way towards Zanesville, and stayed within about 13 miles of that place.

May 22. In the morning I rode into town, and found the Rev. Mr. Morse, returned from a short missionary tour, and engaged in the duties of his office as minister of that parish. Confirmation and the Holy Sacrament of the Lord's Supper to be administered on the morrow. And here I cannot but observe, how much may be done by the united zeal of minister and people, in preparing the way of the Lord, as he comes to us by his Word, and Holy Spirit, through the primitive ordinances of his holy Church. There is no necessity of striking out new ways, if those which we have were properly and duly made ready and prepared.

Sunday, 23. At the particular request of the Presbyterian congregation of Zanesville, service was held in their meeting house, and Confirmation was administered to 25 persons. After which, 22 received the Holy Communion; and during the afternoon service 2 adults and 3 children received the Sacrament of Baptism. The discourses were delivered by myself, and the morning and evening prayers read by the Rev. Mr. M. There are good reasons to believe that the solemnities of the day were beneficial, not only to those who were immediately concerned in them, but to most of those who witnessed them. The Church in Zanesville, as well as myself, have great reason to be grateful for the kindness showed by the Presbyterians, in the use of their house of worship. The parish of St. James' Church, Z. have made arrangements with the Rev. Mr. Morse, for his ministerial services, during half the present year; their zeal and liberality deserve praise. The other half, I have recommended him to spend in visiting congregations destitute of the regular services of a clergyman.

May 25. In my way home, on Tuesday evening, I preached and performed divine service in the village of Granville. The audience, though assembled at about 2 hours' notice, were numerous and attentive. Further services were earnestly requested.

Last Sunday was spent in ministering to the people of my own immediate parochial cure. The number to be confirmed next Sunday is not small. From the northern parts of the Diocese, the parishes of which generally receive the ministrations of the Rev. Mr. Searle, I have heard nothing except in a letter from the Hon. Solomon Griswold, earnestly desiring episcopal offices. The members of our communion in that quarter, for the most part emigrating from those portions of the Union, where pious zeal and correct knowledge of the Church are signally conspicuous, there is good grounds to believe will not be wanting. If the Lord will, I propose to visit them this summer or fall. From the south, I have learned good tidings of Christ Church, Cincinnati. Hardly two years have

elapsed, since this parish was first organized. They now have a worthy Pastor, in the Rev. S. Johnston, a convenient place of public worship, purchased of the Baptists, and about 70 families who attend divine service. In Chillicothe the prospect, I learn, is also good. Though they are supplied only with occasional ministrations from the clergy, yet by means of a lay reader and the use of an organ, the services are well performed; sermons are read from approved authors, and the congregation kept in an increasing state. Should success attend their designs of building a Church and obtaining a worthy Pastor, it will afford matter of devout gratitude.

Since the last Convention, the friends of our holy communion at Circleville and its vicinity, have seen fit to elect wardens and vestrymen, and a delegate to this Convention. The name of their parish is St. Philip's Church. They hope when the Church in Chillicothe is supplied with a clergyman, to have the benefit of his ministrations a part of the time. Since coming into this State, I have baptized about 400 persons, of which number 55 were adults, and 36 persons out of this Diocese, when on my journey to the north and east.

The Episcopate of this Diocese having no stated means of support, and my own personal funds being considerably exhausted, I leave the consideration of this subject to the wisdom of the Convention by committee or otherwise. That the Great Head of the Church by his Holy Spirit may "direct us in all our ways, and further us with his continual help, so that in all our works, begun, continued and ended in Him, we may glorify his holy name," is the prayer of [your] affectionate Pastor,

PHILANDER CHASE.

The Convention adjourned till four o'clock.

WEDNESDAY, 4 O'CLOCK, P. M.

The Convention assembled.

The Rev. Samuel Johnston was by ballot elected the Secretary of the Convention.

The Constitution and Canons of the Protestant Episcopal Church in the United States, as also the Constitution of this State, were read.

On motion,

Resolved, That Mr. Benjamin Birge, from Lexington, Kentucky, a candidate for Holy Orders, be admitted to an honorary seat in this Convention.

The following Rules of Order were adopted:

ART. I. The business of every day shall be introduced with prayer.

ART. II. The minutes in the Journal of the preceding day shall be read every morning after divine service.

ART. III. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

ART. IV. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. V. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

ART. VI. No member shall speak more than twice in the same debate, without leave of the house.

ART. VII. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate, unless it should be on motion for reconsideration, which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. VIII. When the President is putting any question, no one shall hold private discourse, stand up and walk into, out of, or across the house, or read any book.

ART. IX. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. X. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

ART. XI. When any question is before the house, it shall be determined on, before any thing new is introduced, except the question for adjournment, postponement, or amendment.

ART. XII. The question on a motion for adjournment, shall be taken before any other, and without debate.

ART. XIII. When the house is to rise, every member shall keep his seat, until the President leave the chair.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read; and, as required by the said Canon, inserted on the Journals:

The Rev. Mr. MORSE reports to the Convention: That he came into this diocese in October last, and during the winter, in the absence of the Right Rev. Bishop, performed service principally in his parishes, viz: Worthington, Columbus, Berkshire and Delaware. That at present he officiates in St. James' Church, Zanesville, and occasionally visits congregations destitute of the regular services of a clergyman. In performance of this duty, he has been several times at Chillicothe and Circleville, where the prospects of the church are encouraging: also at Lancaster and Somerset, where are a few Episcopalians; and lately at Portsmouth and Marietta; in both of which places, parishes might be organized with good prospects of success, could they be furnished for a short time with missionary aid. The great object of request, in various parts of the Diocese which he has visited, is for Prayer Books, tracts and missionary services. Is there no means by which they may be supplied?

In several instances, families have been found who had resided in this State from seven to fifteen years, and during that period, had never enjoyed the ordinances of the Gospel, or been favored with an opportunity to worship God, in what they esteemed the beauty of holiness—the public liturgy; yet in all this time, they had retained an affectionate attachment to the Church and professed their determination to live and die in its communion. Surely such scattered members of the fold of Christ should not be neglected.

Since his arrival in this Diocese, Mr. M. has performed divine service, and preached constantly twice (except in one instance,) and occasionally three times, on Sundays, often on a week day or evening, has attended four funerals, and baptized nine children and three adults.

New communicants in St. James' church, 10; present number, 23; baptisms—children, 6; adults, 3.

The Rev. SAMUEL JOHNSTON reported to the Convention as follows: Since my last report of the state of religion in my parochial cure, I have reason to be thankful, that my labors, under God, have been crowned with success. The prosperity of the church has exceeded my most sanguine expectations. The congregation is respectable and increasing. Some hopes were entertained, that their ability would have been sufficient to build a church, the ensuing season, but it has been judged expedient to defer it for the present. A neat and tolerably commodious house, formerly occupied by the Baptist denomination, has been purchased. The congregation for the most part are regular, rubrical, and attentive. The responses are made with apparent piety. Several families, who were prejudiced by education against the Liturgy of the Church, begin now to realize its excellencies and enjoy its advantages. There is room for a more active and persevering zeal among us; but we are not without hope, that our diligence may be increased. We know that some, old and young, are inquiring *what they must do to be saved?* The influences of divine grace have been felt among us, and are visible in the lives of many.

When the Church was organized, there were but three communicants. Accessions have since been made. We feel satisfied that others who are now sincerely inclined, will, after confirmation, present themselves at the table of our Lord.

The fruits of practical piety are apparent in the Congregation, resulting, not only from the usual services of the Lord's day, but from a careful observation of the festivals and fasts of the Church.

Some members of the congregation deserve commendation for their zeal in cultivating a correct taste for sacred music. A good choir is formed, and the style of their performances is very creditable to themselves and the congregation. The music will be still further improved when an organ, which is now expected, shall have arrived.

A Sunday School has been established, which promises to be a permanent blessing to the Church. Through the exertions of some of our young people of both sexes, who are devout and exemplary, the children have been uniform in attending Church, diligent in their studies, and interesting in catechetical and scriptural recitations. It is hoped that this little nursery of piety may be duly tended, that every fresh bud of virtue, sheltered from noxious blasts, may gradually expand in beauty and fragrance.

Families, 70; communicants last year 8, added 12, present number, 20; funerals, (infants,) 5; baptisms, 17.

In October last, on my return from the eastward, I officiated in the following places west of the mountains. At Brownsville, Pa., Wheeling, Va., St. Clairsville, Cambridge, Zanesville, Lancaster, Chillicothe, and Lebanon. This season services have been held one Sunday at Jeffersonville, Indiana. In the State of Kentucky, one Sunday at Newport, one Sunday at Louisville, and two Sundays at Lexington, in exchange with the Rev. Mr. Ward.

On my way to the present Convention, I preached at Lebanon one evening; one Sunday at Chillicothe, and one evening at Circleville.

In my public ministrations, I have generally found a desire in the members of our Church for the ordinances of the Gospel; and learn from various sources that multitudes on the Ohio and Mississippi, are mourning their deserted condition. The shepherds of Christ's fold must be invited, must be entreated, to come in search for the poor, the humble, the wandering sheep in the wilderness, that they may imitate their blessed Master in seeking *to save that which was lost.* The field for usefulness is extensive, and the laborers are few. This should prompt the sincere prayers of every Christian, that, "*the Lord of the harvest would send forth laborers into his harvest.*"

The Rev. ROGER SEARLE was prevented by indisposition from attending the Convention. In his report to the Bishop, he states that his labors in the discharge of his ministerial offices have been arduous; and although he has suffered under the difficulties of an infirm state of health most of the year, yet God, in his holy providence, has supported him. "The Parish of St. Paul's, in Medina, is increasing in numbers, in a pious attention to the ordinances, and in attachment to the primitive doctrines and liturgy of the Church. The Parish of Trinity Church, Cleveland, is smaller in numbers, but is not without encouraging prospects. That of St. James', Boardman, is increasing in numbers, and is attentive to the liturgy and rubrics of the Church. The same may be said of Christ Church, Windsor, and St. Peter's, Ashtabula.

"The Parishes of St. Luke's, Ravenna, of St. Mark's in Columbia, and St. John's church, Liverpool, are small in numbers. The two last mentioned are regularly attentive to divine service on Sundays, as well when I am absent, as when present. A growing attachment to the duties of religion is visible and this being accompanied by the fruits of true piety to God, is encouraging to my labors.

"The number of communicants has increased to about one hundred. Baptisms since last Convention, forty-seven. The Bible and Prayer Book Society, formed here last year, is augmenting in numbers and commendable zeal. They have gratefully received, and judiciously distributed from similar societies in Philadelphia a number of Bibles and Prayer Books. The Episcopal Female Tract Society within these congregations has increased greatly in its numbers and zeal, in the course of the last year. About 2000 very valuable tracts have been forwarded to them, during the last year from the tract societies in Philadelphia and Albany. The salutary and highly beneficial effects, resulting already from the praiseworthy exertions of this society are peculiarly gratifying."

Resolved, That the Convention adjourn till 10 o'clock to-morrow morning.

THURSDAY, 10 O'CLOCK, A. M.

The Convention assembled.

The following Lay Delegates presented certificates and took their seats, viz: from

Trinity Church, Columbus—Benjamin Gardiner.

Grace Church, Berkshire—David Prince.

St. Peter's Church, Delaware—James Wolcott.

Resolved, That Mr. Ware, from Windsor, Ashtabula county, be admitted to an honorary seat in this Convention.

Resolved, That the Convention now proceed to elect four members of the Standing Committee, for the ensuing year.

Whereupon, the following persons were elected: the Rev. Samuel Johnston, the Rev. Roger Searle, Messrs. Benjamin Gardiner and Calvin Conant.

Adjourned for divine service.

[Prayers were read and sermon delivered by the Rev. S. Johnston. The Right Rev. the Bishop admitted the Rev. Intrepid Morse (Deacon) to the Holy Order of Priests.]

THURSDAY, 3 O'CLOCK, P. M.

Convention assembled.

Resolved, That the Convention proceed to elect another clerical member for the Standing Committee.

The Rev. Mr. Morse was then chosen.

Resolved, That it be recommended to the wardens and vestry of every parish within this Diocese, to procure as soon as practicable, for their use, a copy of a late publication in the eastern States, entitled, "The Journals of the proceedings of the General Conventions of the Protestant Episcopal Church of the United States of America," containing also the Constitutions and Canons of said Church.

Resolved, That a committee of three be appointed to form Canons for the use of this Diocese.

The Rev. Intrepid Morse, the Rev. Samuel Johnston and Benjamin Gardiner, were appointed the said committee.

Divine service was then performed by the Bishop, and a sermon delivered by the Rev. Mr. Morse.

Adjourned till 8 o'clock on Friday morning.

FRIDAY MORNING, 8 O'CLOCK.

The Convention assembled.

Divine service was performed by the Rev. Mr. Morse. The committee appointed to propose Canons, for the use of the Church in this Diocese, reported the following, which were read, approved and adopted:

CANON I. Each officiating, settled minister in this State, shall keep a book or register, in which he shall enter every baptism, marriage and funeral within his cure; he shall also keep a register of the communicants of his Church, and the number of families, within his cure; and his notitiæ parochiales embracing these subjects shall be presented to the Bishop, at the annual State Convention.

CANON II. It shall be the duty of every clergyman to attend all Conventions of the Diocese; and it shall be the duty of every parish to send one or more Lay Delegates.

CANON III. Disorderly and immoral conduct, neglect of duty, disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing

opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

CANON IV. If a minister offend in any of the respects specified in the third Canon, application in writing, signed by his accuser, shall be sent in the first instance to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop; who shall call a Convention of his Clergy, (not less than three,) and after a full and fair trial and examination, the Bishop, with the advice of his clergy, shall pronounce sentence against him, if found guilty.

CANON V. The clergy shall pay strict regard to the rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the rubrics permitted.

CANON VI. All candidates for Holy Orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

CANON VII. No clergyman shall remove from one parish to another in this Diocese without the Bishop's consent. But if the Bishop should refuse, and the clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

CANON VIII. All annual meetings for the choice of wardens and vestrymen, shall be opened by prayer; and if there be a rector or clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the rector or clergyman, the senior officer present shall preside.

CANON IX. Whereas, the alms and other devotions of the people at the Holy Communion, are committed to the minister at the altar for presentation, and remain at his disposal:—it shall therefore be his duty to dispense the same according to the true intent and common usage of the Church; it being understood that the rector will be assisted in this part of his duty by the wardens of the parish. And in case any minister present alms and other devotions at the altar, in any vacant parish, he shall commit them to the wardens of said parish, for their disposal; and the minister, or in case of a vacancy, the wardens, shall render an account of the disposal at the annual parish meeting.

The committee appointed to suggest measures for the support of the Episcopate, reported the following preamble and resolutions, which were read and adopted:

The committee appointed to devise ways and means for the support of the Episcopate of the Diocese of Ohio, beg leave to report, that on entering upon the duties of their appointment, two important considerations, have presented themselves, viz: *present* and *permanent* Episcopal support.

As *permanent* support is the grand object, agreeably to their views of the subject, they have devoted most of their attention thereto. It appears to your committee that a fund can be raised in no other way, but by voluntary contributions or donations in money or lands or other property from those friendly to the Episcopal Church within this Diocese; and that a principal part of all such donations and contributions ought to be appropriated to the purchasing of lands or other property, promising a sure profit.

The better to carry into effect this design, your committee recommend the adoption of the following resolutions:

1. *Resolved*, That it be the duty of the wardens and vestry of each parish within this Diocese, on or about the first day of January, 1820, and annually thereafter, to solicit from the friends of the Church, donations by subscription or otherwise, for the Episcopal fund, to be applied as hereafter provided.

2. *Resolved*, That three trustees be triennially elected by the Episcopal Convention of this Diocese, who may be required to give bonds to the Standing Committee, for the faithful discharge of their trust; and whose duty shall be to receive all moneys or other property, which may be realized pursuant to the preceding article; and pay over to the Bishop or his successor in office, such sum as the Convention, at their respective annual meetings, shall direct; *provided*, that all donations in land and personal property, limited by the donors, to the use of the permanent fund, shall be applied to that fund.

3. *Resolved*, That the trustees annually address a circular letter to the wardens and vestry of the respective parishes in this Diocese, setting forth the important object to be effected to the Church generally, by a commendable liberality; and making it their duty to solicit from friendly land owners, donations in land or other property.

4. *Resolved*, That the trustees be requested to petition the Legislature of this State, at their next session, for an act to incorporate them and their successors in office, by the name and style of "the trustees of the Bishop's fund of the *Diocese* of Ohio."

5. *Resolved*, That the trustees shall have the power according to their own good judgment and discretion to manage and dispose of all moneys and property, to the best use and benefit of the Episcopal fund; reserving one-half of the last annual cash receipts to be applied by the next Convention, which shall not have been disposed of agreeably to the appropriation aforementioned, and that they annually report at the Convention their proceedings, together with an account of all contributions and donations, by whom made during the last year.

Resolved, That the trustees of the Episcopal fund be now elected.

Whereupon, the following persons were chosen: Benjamin Gardiner, Columbus; John Matthews, Putnam; John C. Wright, Steubenville.

Guy W. Doan, Esq., submitted the following preamble and resolutions, which were read and adopted:

WHEREAS, a charter has been lately obtained for the establishment of a College at Worthington; and whereas, adequate endowment of said College, and public patronage are its main dependence. Therefore,

Resolved, That this Convention, deeply impressed with the truth, drawn from the experience of all ages, that learning and piety are intimately connected, do recommend, through the medium of this Journal, to public patronage, the aforesaid institution. The site on which the College is built is in a village remarkable for the beauty of its situation, the salubrity of its air, and the purity of its waters. The country round about is healthy, and peopled with peaceful and orderly inhabitants. But its funds are small and need the fostering hand of a generous public, and this, it is devoutly hoped, will not be withholden.

The house proceeded to the election of their Delegates to the General Convention, to be holden in Philadelphia, May, 1820:

Clergy—The Rev's Roger Searle, Samuel Johnston and Intrepid Morse.

Laity—Benjamin Gardiner, Dr. Horace Reed, William Worthington, Esq., Ephraim Root, Esq.

Voted, That the Bishop receive the thanks of this Convention for his excellent address; and that he allow it to be published in the Journals of the same.

Voted, That the President and Secretary receive the thanks of the house for their services during the sitting of the Convention.

It was moved and carried that this Convention rise.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

APPENDIX No. I.

EXTRACT *from a resolution passed the House of Bishops at the General Convention in New York, May,* 1817.

The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty of warning, with a discreet but earnest zeal, the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented.

APPENDIX No. II.

Address to the Bishop.

RIGHT REV. AND DEAR SIR:—We the undersigned Clergymen of the Episcopal Church, would do injustice to our feelings were we to omit our congratulation on the establishment of the Episcopate in Ohio. We welcome your safe return to this Diocese after consecration to the Holy Office which you now sustain; we felicitate ourselves on the successful issue of an event so important to the interests of our infant Zion, as was this consecration; we rejoice in the opportunity now afforded by a merciful Providence, to assemble in the first Convention west of the Alleganies, holden under its Episcopal Head.

With [no] ordinary feelings, Right Rev. and dear sir, do we advert to the present situation of the Church in the West. *It is a rose planted in the wilderness:* may it be watered with the dews of heaven; may it be nourished by the continual blessing of Him who is the fountain of goodness, until it flourish in beauty and perfection.

There is indeed great reason to be thankful for the past, and to take courage for the time to come. Much has been done; but much yet remains to be executed. Under the blessing of God, a few more laborers in the vineyard would be instrumental to introduce a spirit of primitive piety and order, where once they were little known and still less regarded. Are there no means by which they may be procured?

We feel it a duty to state, that in your exertions for the extension of the Redeemer's kingdom you will have our prayers for success, and our hearty coöperation in the work. The importance of giving strength and stability to the foundation of the Church in this Diocese, by a strict attention to its doctrines and discipline, must be obvious; in these, and in all other respects, (as in duty bound,) we promise our true and canonical obedience.

Relying upon your piety and zeal to direct the work; trusting to the promises of God to crown it with success; with prayers that your health and usefulness may long be continued a blessing to the fold of Christ, we are, Right Rev. and dear sir, your friends and servants in the Lord,

SAMUEL JOHNSTON,
INTREPID MORSE.

WORTHINGTON, June 2d, 1819.

Reply—To the Clergy of the Diocese of Ohio.

BELOVED BRETHREN IN THE LORD:—Your address to me on the subject of commencing the duties of the Episcopate, and of opening the Convention of Ohio, is now before me. My feelings, in reading it, are those of gratitude to God, and great friendship and love to you: I wish I could express them in a becoming manner—acceptably to Him, and satisfactorily to myself and you.

The Divine Head of the Church has indeed been gracious unto us. Let us improve his mercy, by devoting ourselves more and more ardently to his service. Let us be *instruments* in his hands, of watering this "rose in the wilderness,"

planted by his gracious providence. Let us, with the strength and wisdom which his Word and Holy Spirit alone can give, shield and nourish it. To the blessings of the dews of heaven, let us pray God that he would add, on the one hand, that of keeping far from it the chilling frosts of indifference and impiety; and on the other, that of protecting it from the tempests of fanaticism. By day, let it receive our constant care; and in the night season, let it not depart from our pious thoughts.

Your tender solicitude for more laborers in the spiritual field before us, is by me most sincerely reciprocated. I feel the subject most deeply; and with you will pray the Lord, that he will dispose the hearts of many, to go forth into his vineyard; but the means are as yet mostly withholden from our view.

Your characters in life, and your friendship to me in particular, are a sufficient pledge of the sincerity with which you promise canonical obedience. While I live, this great honor which God has bestowed on me shall, with his help, never be abused. His glory and the good of his Church shall be the sole motives in prompting me to every act of spiritual advice and discipline. That I fail not herein, a sense of my own weakness makes me entreat your fervent prayers.

To God's holy keeping and protection, you are now commended, by your faithful friend and Pastor, PHILANDER CHASE.

WORTHINGTON, June 2, 1819.

Note by the Editor.

On Sunday, the 6th inst. at Worthington, Mr. Benjamin Birge, of Lexington, Kentucky, was admitted to the holy order of Deacons; and the same day, seventy-nine persons were confirmed by the Right Rev. Bishop Chase.

Form of the Testimonial to be given to Lay Deputies.

[Name of the Church, the Place, and Date.]

This certifies that, at a meeting of the congregation of this Church, for the purpose of electing Church officers, and deputies to the Convention, (or, for the purpose of electing Deputies to the Convention, if the meeting be for that object alone,) A. B., C. D. and E. F. were duly chosen to represent the congregation in that body for the year ensuing. In testimony of which, I have hereunto set my hand, (or if two vestrymen subscribe, we have set our hands,) the day and year above written.

This certificate shall be signed by the Rector, if present; otherwise, by one warden, or two vestrymen.

*** The next Annual Convention will be held at Worthington, on the 1st Wednesday in June, 1820.

1820.

JOURNAL

OF THE

THIRD ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 7TH—9TH, A.D. 1820.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, Bishop of the Protestant Episcopal Church in the State of Ohio.

The Rev. JOSEPH DODDRIDGE, Missionary and Minister of St. James' Church, Cross Creek.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. THOMAS A. OSBORNE, Professor of Languages in the Cincinnati College.

The Rev. JAMES KILBOURN, Deacon, residing at Worthington.

LAY DELEGATES.

St. Thomas' Church, St. Clairsville—Ozias Burr.

St. James' Church, Zanesville—John Matthews.

St. James' Church, Cross Creek—Bezaleel Wells.

St. Peter's Church, Morristown—Noble Taylor.

St. Thomas' Church, Dayton—Warren Munger.

St. Peter's Church, Delaware—Robert Jamison.

Trinity Church, Columbus—Benjamin Gardiner.

St John's Church, Worthington—Chester Griswold, Abner P. Pinney and Matthew Matthews.

St. Paul's Church, Steubenville—Bezaleel Wells and John C. Wright.

St. Paul's Church, Medina—Ebenezer Warner.

St. Philip's Church, Circleville—Walter Thrall.

Trinity Church, Cleveland—Carlos V. J. Hickcox.

Grace Church, Berkshire—Joseph Prince.

WORTHINGTON, JUNE 7TH, 1820.

THIS being the time and place appointed by the Convention of the Protestant Episcopal Church in the State of Ohio, for the

* "Worthington: Printed by Griswold & Spencer, at the office of the Franklin Chronicle. 1820."

meeting of the annual Convention of the same, several of the Clerical and Lay Delegates attended in the Hall of the College edifice.

Divine service was performed by the Rev. Joseph Doddridge, and a sermon, suitable to the occasion, delivered by the Rt. Rev. Philander Chase. After the administration of the Holy Communion, the following Clergy took their seats:

Right Reverend Philander Chase,

Rev. Samuel Johnston,	Rev. Thomas A. Osborne,
Rev. Intrepid Morse,	Rev. James Kilbourn.

The Lay Delegates exhibited certificates of their appointment, which were read and severally approved, and the following took their seats:

John Matthews,	Ozias Burr,	Bezaleel Wells,
Noble Taylor,	Warren Munger,	Robert Jamison,
Benjamin Gardiner,	Chester Griswold,	Abner P. Pinney.
Matthew Matthews,	John C. Wright,	

Agreeably to the 45th Canon of the General Convention, providing for an accurate view of the state of the Church from time to time, the Right Rev. Bishop Chase delivered the following Address:

My Brethren: This being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, we have assembled here for that purpose; and have, thus far, proceeded in supplicating the Divine aid and direction in the important work before us. May our prayers be heard; may God be with us in all things, and at all times; now especially. In discharging my duty on this occasion, I need not speak to you of my *pleasures* or *pains:* of my pleasure in meeting *you*, whom I so well know, and so sincerely respect; for of this you must already be assured: nor of my *pains*, in reflecting on my poor abilities; for this would not make them any better. I shall therefore proceed directly to the work assigned me by the Canons; and that is to address the Clergy and the Laity; subjoining such an account of my own proceedings, since our last meeting, as may give a just idea of the Diocese.

My dear Brethren of the Clergy: we spend much of our time in preaching to others—will it not be becoming, on an occasion like the present, to preach a few words to ourselves? For that purpose, I have selected a text, which, while it implies a deep knowledge of our own deficiencies, seems to press on us the necessity of doing all we can to supply them.

It is written in

2 Cor. ii. 16: *Who is sufficient for these things?*

When I shall have done with my sermon from these words to the Clergy, I hope a proper door will be opened, to say something appropriate to my brethren of the Laity. If all men, in their natural state, are corrupt, and so insufficient to do the will of God, that they can do no good thing, without "God's special grace preventing;" how much more conspicuous is this deficiency in the Clergy, when doing the great work of the gospel ministry?

The Apostle was speaking of the discharge of his duty, in preaching the gospel, in general; and especially in censuring the wicked, and encouraging the good. In these, and all other official duties, he maintains that the ministers of Christ, in their *proper* characters, are accepted of God, through Jesus Christ. "We are unto God a sweet savour of Christ; in them that are saved and in them that perish. To the one we are a savour of death unto death, and to the other a savour of life unto life." Then the Apostle asks, in the words of the text, "and who is sufficient for these things?" You see, then, my brethren of the Clergy, that

the Holy Apostle, in all the duties of the ministry, would direct us to the knowledge of our deficiencies and dangers; and through this, he would prompt us to a constant dependence on divine grace, and to an unremitting use of the means of attaining it.

"Who is sufficient for these things?" For the discharge of the manifold duties involving the fate of immortal souls, alas! who is sufficient? None;—*none are sufficient of themselves to think anything as of themselves*, much less to do what is acceptable; "but (as he a little further on adds) our sufficiency is of God."

Let us, then, pursue the method pointed out by the Apostle, showing how difficult and dangerous the priestly office is; and, from this difficulty and danger, argue the bounden duty, in every Clergyman, to seek aid from God, in all the means of grace. What, then, does God require in his ministers? That sufficiency which is of God. What is that? The sufficiency which every minister is bound to attain, by the manifold means of grace, which to that end God has bestowed on him, viz: *extensive knowledge, great prudence, and an undeviating holiness of life.*

My first item is *extensive knowledge*—Why? Because the Holy Scriptures have declared, that "The Priest's lips should keep, (or preserve) knowledge." He is to be, as it were a *Treasurer*, to have always in possession, not only what will serve his own personal use, but that of all under his care. His repository of divine knowledge must be such—so ample, so well preserved, and so well arranged—that the people, when obeying the injunction which immediately follows, may never be disappointed. "The Priest's lips should keep knowledge; and THEY (i. e. the people committed to his charge) SHOULD SEEK THE LAW AT HIS MOUTH." (Mal. ii: 7.)

Can this be consistent with that scantiness of learning, that sterility of mind, that ignorance of divine things, too often observable in those who have thrust themselves into the priestly office? Can this *treasury* of divine knowledge be compared with those empty heads, and vacant shelves, whose possessors, when they have preached a few sermons, have nothing further to supply the exigencies of immortal souls? We think not: for our blessed Saviour says, that "every scribe, that is instructed in the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth, out of his treasure, things new and old."

The *Kingdom of Heaven* is the characteristic name, which our Saviour gave to his church; and by the *scribe*, he means the ministers of that church: by *being instructed*, he must mean the attainment of that degree of learning, of which we are speaking; and the learning itself is called *thesauros*, a *treasure*. This is denominated *his treasure;* to denote that the learning must be *his own*, and *in plenty*.

I could add many other proofs in point; but these, joined with common sense, must be sufficient. Surely, if all other arts and callings demand knowledge, that of DIVINITY, the greatest of all, cannot be professed without *knowledge*, and that in an extensive degree.

From speaking of *knowledge* in general, as requisite in a minister of Jesus Christ, I might descend unto particulars, and thereby demonstrate the great necessity of a constant application to the many means which are afforded us to obtain the godly sufficiency spoken of by the Apostle. But, I fear our time will not allow us to be minute. This much, however, I cannot omit observing: that knowledge of divinity in *general*, is not the only requisite: it must be particular and well divided.

From a deficiency in these particulars, many Clergymen have made but a bad use of their *general* knowledge of divinity. Knowledge is like the materials for building: it may be *good* and in *plenty;* and yet, if the several parts thereof be not well selected and arranged; so that each *order* may be distinctly seen, and each *compartment* as to beauty and use, clearly perceived, great confusion will ensue; and the effect of the whole will be disgusting. By the help of this simile, contemplate a Clergymen deficient in these particulars, attempting to discharge the several duties of his office, the *mode* of which is left to his discretion. Hear his discourses in public and in private. Of *Positive Theology*, or those necessary parts of our speculative Faith revealed in Holy Scriptures, how often is he so inadequate a teacher, that he leaves the minds of his hearers quite in the dark, for want of due distinction in the statement of them.

Of *Polemical divinity*, or that kind of knowledge in divine subjects, which enables us to defend the faith once delivered to the saints, how often does such an one, from want and proper distinctions, expose, rather than aid, the cause of truth?

It being the character of a shepherd, not only to *feed*, but to *defend*, the sheep; *he*, who stands in the place of the Great Shepherd of souls, should always be found armed, with the proper weapons of the gospel of the truth, to *defend* the lambs committed to his charge. And what can *he* do to this purpose, who knows not the avenues thro' which the enemies, the wolves and tigers, that devour the flock, make their approach? Many a Clergyman has weakened the cause of

truth, and exposed the Christian souls under his care to heresy and infidelity, by not knowing the true point in debate; or by not managing it with that skill and distinction, which are characteristic of digested knowledge and a well disciplined mind.

If you hear him on subjects embracing that ill-important branch of a minister's duty, denominated *casuistical divinity*, how apparent is his deficiency and inability to do justice to his calling? How can *he* resolve difficulties in *cases of conscience*, who, perhaps, never stated them to his own mind; or if he *did*, never so digested them, as to be able to give a prompt answer according to truth? Shall the ministers of Christ, the spiritual Physicians, be less attentive to the exigencies of the soul, than natural Physicians to those of the body? And does not the skill of the latter materially depend on a knowledge how to act, and how to advise in the difficult cases which occur? Is not this the chief part of their study? Even so, it is the duty of every minister of Christ to give his mind. constantly and ardently, to the study of this part of his profession; lest he fall under the dreadful crime of being an *Empiric* in Divinity.

But, my Brethren, we have dwelt long enough, perhaps too long, on this part of our subject; especially when we consider the importance of the next head in the division of our discourse; which is, the absolute necessity of GREAT PRUDENCE, to form that godly sufficiency mentioned by the Apostle.

By *prudence*, I mean that which not only knows *what* to do, but *how* and *when* to do it, to the best effect.

By *prudence*, I understand that which is sometimes termed *wisdom;* and which is alluded to by our blessed Saviour, when sending forth his disciples into a wicked world, and directing them how to contend with sinful man, and how to convert sinners to holiness. "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

This prudence, or wisdom, relates to ourselves, to our individual families, to the particular flocks committed to our charge, and to the Church at large To be deficient in this quality of a Clergyman in these respects, is to mar the whole face of our characters, and to render our very profession useless. A Clergyman's personal is intimately connected with his official character; if the former be liable, through lack of prudence, to misinterpretation, the latter, even in cases where the heart is right and the intention good, must suffer. We owe it, therefore, to ourselves so to behave, that "our good be not evil spoken of." We owe it to ourselves, to open no door, whereby false brethren within, or wicked enemies from without, can, through our sides wound the peace of the Church, and hinder the progress of the Gospel. God requires this at our hands. It is no inferior part of that sufficiency which is from him, and to his glory.

Again: we must manifest our wisdom in all things relating to our own individual families; teaching and governing them in the ways of piety and virtue. A Clergyman's usefulness, in a very great measure, depends on this part of his ministerial sufficiency; and, as such, it is insisted on, as an indispensable qualification in every Christian shepherd, by the inspired Apostle. He must be "one," saith he, "that ruleth his own house; having his children in subjection, with all gravity: for, if a man know not how to rule his own house, how shall he take care of the Church of God?" 1 Tim. iii. 4.

What can be the reason, then, that many Clergymen (I speak now of the whole order as such) are so egregiously deficient in this particular? They have much to say to their parishes, (and the more, if well said, the better,) about a holy, sober, and a godly life; but little of this sort to say to their own families. They can teach other women to be "discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed;" while their own wives are, perhaps, the greatest *gossips, busy-bodies* and *tattlers* in the parish. They can preach an excellent sermon to young men and young women, exhorting them *to obey their parents;* to be *sober-minded; in all things showing themselves a pattern of good works;* while their own children are left at loose ends: their sons ignorant, impudent and disobedient: foul in their language, dishonest in their dealings, and regardless of the truth;—their daughters vain, idle, and disrespectful in their manners; neglecting every useful branch of female education, and mindful only of those frivolous accomplishments, praised only in the almost only books they read, *Novels* and *Romances.*

When the world sees, yea, when their parishes see that this is the effect of their Religion at *home*, what good will their public teaching compass? We fear very little.

Let it, then, be one important point, to manifest our wisdom and prudent sufficiency, as gospel ministers, by ruling well our own families; and by "training our children up in the nurture and admonition of the Lord."

Again: our sufficiency, in *wisdom* and *prudence*, must be manifested, in all that relates to our parishes, and the people committed to our charge.

And here, at every step, we discover the great importance of this part of our subject. We should be wise, in our general deportment to all. Mindful of the dignity of our station, as ambassadors of God towards man, we should be careful, that we dishonor not our calling, by mixing with low and vicious company; and tamely listening to their vile discourse, through any hope of *popularity*. This is but to degrade ourselves, without exalting them. And yet, we should never forget, that these very persons are the objects of our mission into a wicked world. To approach them, and converse with them, is our duty; but it should always be as Moses approached the children of Israel, from the mount of God; with a heavenly radiancy about our characters, at once commanding respect and love.

To the faithful and obedient disciples of the Blessed Jesus, we should endeavor to imitate the conduct of our adored Master to St. John. We should cultivate their love, and gain their confidence; that to us they may resort for advice and comfort, in all the difficulties and troubles of life; and, when reposing on us, they should ever find faithful friends, able and willing advisers.

In relation to the poor of our parishes; we must not forget their spiritual, while we sedulously relieve their temporal wants. If the latter cannot be done by ourselves, we should always prove their able advocates with those that *are* able; ever sensible, that it matters little by *whom* the charity is done, if done it is: God's glory is the same. But we should remember to keep a watchful eye over ourselves, that a pharisaical ostentation have no part in our charities. To let them be known, more than is absolutely necessary, is no less than to *sound a trumpet;* and thus to deprive us of our heavenly reward.

To the *rich* and *honorable*, in our parishes, we should be doubly prudent. While we respect them for their stations in life, and cultivate their friendship, for the noble purpose of exciting them to good works, in the support of the Church of God, we are never to forget, that we are their spiritual fathers, endowed with authority from on high; yea, most strictly commanded, to reprove them for their vices; to exhort them unto repentance; and to demand of them a strict conformity to the salutary discipline of the Church of Christ.

In our public discourses, being addressed to all, we should take care, that all have their portion of gospel instruction, in due season; ever remembering that we are placed as *stewards* of the manifold grace of God. To this end, their characters, their wants, dangers and temptations, should be well studied. To whatever sins they are inclined, so far from giving way to them, because they are popular, we should "set our face like a flint" against them; at the same time, taking pains to manifest, that *we*, in reproving them, are governed more by a sense of duty to God, and a regard to their salvation, than by a love of satire in ourselves.

Should the blasphemies of Atheism, or the vapid arguments of Deism, be in circulation among our flocks, our Master commands us to put on the whole armor of God, and fight the good fight of faith. Like David, we are to go forth to *slay both the Lion and the Bear;* but, like him, we also are to give all the glory to God; who will never fail to save those who put their trust in him.

In short, we bear such a manifold relation to the souls committed to our charge, that, to be unmindful of the dictates of prudence and wisdom, in the discharge of our several duties resulting from those relations, would involve the highest crime. We are ambassadors of God to themward, and *they* are the "people ready," by nature, "to perish," to be saved by our ministration. We are their teachers; and they our scholars, seeking the saving knowledge of the gospel at our mouth. We are their shepherds; and *they* our flocks, looking to us for spiritual food and protection. Who then is sufficient for these things? What prudence, what wisdom, is required of us, in the duties hence resulting?

But a Clergyman's prudence, or wisdom, does not end with his duty to his particular parish; it extends unto the Church at large.

An important duty, by our Canons, devolves upon every parish minister, and especially on such as are members of the Standing Committee, in recommending Candidates for *Holy Orders;* and few things deserve more prudence than this. I have now been in the ministry twenty-two years; and most of the disturbances which have arisen in consequence of admitting improper characters to orders, might have been prevented, had those clergymen who recommended them, exercised that prudence of which we are now speaking; for, bad Clergymen are generally found to have been bad from the beginning. O, what a weight of sorrow must hang on the mind of a conscientious minister for having been imprudently the means of introducing to the sanctuary of God a wicked and unsanctified man! What agony must pierce his breast, when he sees the wolf, which *he* had been the means of admitting into the fold, tearing the lambs and scattering the sheep upon the mountains! Be prudent, therefore, in this particular, that you may avoid such pangs as these.

Again: prudence, or wisdom, should be exercised by every Clergyman, in relation to the Church at large, by avoiding everything that may look like *party* or *party names*. Against the sin of SCHISM, we supplicate the Divine grace in our prayers. May we, therefore,—may the Apostolic Church in this, our dear country, never admit this deadly sin in this shape. *Names*, we know, are innocent things; but if they stir up feuds, and produce rancor, they change their nature, and become sinful.

The grand Enemy of the Church never did much harm in his own proper character. To effect his designs, he changes his native dress, and assumes that of an angel of light. Shall we, therefore, be ignorant of his devices? And shall we, when knowing his devices, become a prey to them? May God, in his mercy to the Church of America, forbid it! May it always be a governing principle of our lives to preserve *Charity*, the very bond of perfectness, that which holds the Church, the body of Christ, together, by love to God and man, by unity of design and harmony of effort.

This leads us to the third general head of our discourse, which was to show, that an undeviating, exemplary holiness of heart and life is absolutely necessary to form that sufficiency mentioned in the text.

Every holy man is not, *therefore*, a minister of Christ; but every minister of Christ must be a holy man, or he is a wolf in sheep's clothing; the worst of traitors to his master, and the basest of hypocrites.

By a holy man I mean a good man; good at heart, and good in his life and dealings with mankind: upright and just, faithful to his word and promise, honest, honorable, and candid; above the mean arts and low maxims of policy by which the world are governed, obliging to his friends, forgiving to his enemies, and merciful to the poor and needy: submissive to his superiors in Church and State, and all this from the best of motives, from a principle of faith, which worketh by love, love to God and man, love which leadeth him to his prayers, prayers in public and in private; and, when there, makes his devotions arise to God as the morning and evening incense; love, which manifests the grace of God shed abroad in his heart, constituting him a new man, formed and fashioned after the pattern of his heavenly Master, in dealing justly, loving mercy, and walking humbly. This is that *good man*, whom we call a *holy man;* and if, without this holiness, the Scriptures affirm *no man can see the Lord* above, how should he who is deficient therein, be permitted to serve at God's altar here below? There is, to every pious mind, something so disgustingly incongruous in a bad minister, that all other qualifications are, in him, as nothing. Suppose him to speak with the tongue of men and angels, to possess all knowledge, and have prudence to set off his gifts to the best advantage, and, at the same time, known to be a bad man, to be deficient in holiness of heart and life, what will all his eloquence and learning avail to the conversion of souls to God, or to the edification of his Church? They will be as sounding brass and a tinkling cymbal. What will his prudence avail, in recommending the cause of Religion? It will be justly regarded as the contemptible arts and manœuverings of a hypocrite, to accomplish, under the veil of a sanctimonious exterior, some base and sinister purpose.

It is, then, an exemplary and undeviating holiness of heart and life, that is to be the crown and perfection of a minister's sufficiency. Without this, all is as a dead body, a putrid carcass, offensive to God and man.

In common with the rest of mankind, the minister of Christ is concerned to be a good and holy man, for his *own sake*, i. e. to save his own soul. He, as well as they, by living an unholy life, must, at the last judgment, be doomed to everlasting punishments, where the worm dieth not, and the fire is not quenched. Besides this, he has the additional motive to be a good man, for the sake of others; for the sake of the souls whom he may be the instrument of introducing to the kingdom of Heaven. If he fail in this, the express design of his profession, and that, through the effect of his bad example, what a weight of guilt must hang upon his head! How deep will it sink his conscious soul in misery, when, to the just Judge of men and angels, he giveth in his account, it then be seen, that those whom he was sent to save, were lost, thro' the influence of his unholy conversation! With this view of the subject, how dangerous a profession is that of a clergyman; and how detestable a character is that of a *bad one!* To link his soul to the souls of thousands, and then betray both himself and them to the Enemy; and together sink into eternal flames!

My Brethren, the words of our *ordination service* are so appropriate to this part of our subject, that it would be criminal in me, in closing it, to omit them. "Have always, therefore, in remembrance, how great a treasure is committed to your charge. For they are the Sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom ye serve, is his spouse and body. And if it shall happen that the same Church, or any member thereof, take any hurt or hinderance by reason of your negligence, you

know the greatness of the fault, and also the horrible punishment that will ensue."

This is the language of our pious Church, to all her ministers: and what shall we say—what shall we do—after such awful considerations, and such awakening exhortations as these? Where shall we find our sufficiency for these things? Where, but at the footstool of our all-powerful, meritorious, and gracious Saviour? *There*, bewailing our sins and acknowledging our weakness, let us implore his forgiveness and heavenly strength. *There* let us weep tears of blood, if it were possible, that the blood of souls, the guilt of dooming them to eternal misery, cleave not to our priestly garments. *There*, and *thence* alone, let us seek for that assemblage of pious, zealous, and effectual graces, which can arm us for the important warfare, into which we have enlisted. And then, with Jesus for our Leader, and the aid of his spirit for our comfort, we shall be sufficient, in and through the day of trial, and, finally crowned with eternal life.

My discourse to my Brethren, the Clergy, is finished; I have now a few words to say to the Laity.

In listening to what has been said to the Clergy, *you*, my Brethren of the Laity, must have perceived its amazing importance. Ask, then, yourselves, from whence this importance arises? Does it not arise, principally, from the value of your own souls? And are you not concerned in *their* salvation? Will all the efforts of the Clergy be of any avail, without your coöperation? Like the hands in the natural body, they are the ministers to give you the food of eternal life; but if you will not receive it, when offered, who is answerable, if the members perish? Like the knees, they are at the altar, to bow and pray for you; but if you will not bring gifts to *support God's church*; above all, the offerings of broken spirits and contrite hearts, what can they do, but save their own souls alive, in the day of visitation?

I have mentioned the support of God's church. I know, as well as you can know—I feel, perhaps, more deeply than you do feel—how delicate it is to speak of the *temporal* support which you are bound to give to the ministers of Christ; of whom, however unworthy, I am one. But, delicate as it is, I am constrained, both by the duties of my station, and the necessities of the case, to do it. Bear it in mind, however, that I do it not for your consideration alone, who hear me, but for that of all who may become acquainted with what is now said.

I say, therefore, and I say it because I am bound to declare the truth as it is in Jesus, that all who hope to be saved by the Gospel, must help to maintain that Gospel. If God has seen fit to establish a Church and constitute its officers, those who receive the benefits thereof must help to maintain *it* and *them*, or they must be content to have no part nor lot in this matter. Under the Mosaic dispensation, God made ample provision for the support of his Church, and under the Gospel dispensation, the nature of the thing remaining the same, the duties required from his people, though the mode of rendering them may be more discretionary, are the same. "Do ye not know," saith the Apostle to the Corinthian Christians, "Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so, the Lord ordained, that they which preach the Gospel should live of the Gospel." This point, then, is clear beyond all dispute; and if it be stated to you under circumstances which admit no possibility of any sinister and selfish motive, it ought to be urged with a manly ardor, becoming its importance. That these are the circumstances of the person now addressing you, is known unto you all. Having, through the long course of twenty-two years' ministry, procured more than one-half of his subsistence and that of his family, from the arduous employment of educating youth, having left situations much more lucrative than his present one, and come among you, under the aid of no *charitable* institution; and when here, with his own hands having ministered and still ministering to his own necessities; if he cannot urge this with a becoming freedom, for the benefit of God's Church, for the love of his dear Brethren in the ministry, and for the good of souls, it is hard to say who can.

Time there was, when the ministers of Christ were maintained by the gifts and offerings at the Christian altar; when Churches were richly endowed, and institutions of learning were founded, by the pious oblations at the altar of Christ, and from these holy fountains have issued nearly all the streams of religious and moral science, which now fertilize the Christian world. These sources, as respects this country, are dried up; and not only institutions of learning, but the Clergy themselves are dependent on the personal and immediate munificence of each individual Christian. What will be the result, time will show. If the Laity had reason to complain that the Clergy made a bad use of their privileges, let them now show that *they* fall not into like error themselves. God is as much the *proprietor* of the wealth of the world, when in the hands of the Laity, as when in those of the Clergy. In both cases, the possessors are but STEWARDS; the use

of that wealth, for the purposes of virtue and religion, God will require of both. Think not, however, my Brethren of the Laity, that in urging this subject, we sink our characters of *ambassadors of God to youward* into that of *beggars;* for we have feelings as well as you on this delicate subject. We preach not the Gospel of the blessed Jesus unto you for filthy lucre's sake. As our chief motive, "we seek *you,* not *yours.*" Every faithful minister of Christ is bound to say with the Apostle—"Necessity is laid upon me,—yea, woe is unto me if I preach not the Gospel." And, in doing this, he seeketh the *flock*, not the *fleece.* But does this preclude the propriety of his addressing you as did also the Apostle the Corinthian Christians on this selfsame subject? "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Let those who would attribute worldly motives to the clergy, give themselves but a moment's reflection, and they will see reason to blush at their uncharitable censure: For, there is not a Clergyman among us, worthy to be such, as respects talents, but could procure much more ample means of support, in any other calling. What, then, can be the reason of their entering and continuing in this laborious profession? No other answer can be given to this question, but this one: They have thought and still think it their *duty* to sustain this character. Humble as it is, in the eyes of a wicked world, and neglected as it often is, by the rich and proud; how suresoever they may be of poverty themselves; and to whatever distresses they may subject their families; they have entered, and still continue in the ministry of the gospel, because they believed, and still believe that gospel; because they trust they are called to preach it to others; and because, if they should neglect so to do, the divine displeasure would rest upon them. To attribute bad motives to such men, and under such circumstances as these, is not only an offence against the dictates of *charity,* but those of common sense.

But after all, there is another way of giving support to the ministers of Christ, more noble, more effectual in itself, and more dear to them, than the offering of all your treasure. And what may this be? It is that of giving your hearts to God, and your lives to his service. This will be more than meat and drink to them; this will cheer and animate their hearts, in the gloomiest hours of worldly depression; this will sustain them in all their labors, and comfort them in all their sorrows. Yes, my beloved Brethren of the Laity, I may boldly say that I speak the united voice of all worthy Clergymen, when I repeat to you, that it is not *yours*, but *you*, they seek.

Offer unto God but a broken spirit, and a contrite heart; know and feel the power of religion on your souls, and practice its holy precepts in your lives; and your worldly substance shall not be so much as named to you. A stable for the birth place of our children, and a manger for their cradle, are no worse than our adored Lord was treated withal; and why should his ministers complain? Clothe us with "sheep skins and goat skins;" let us wander among you, having not where to lay our heads, but on the cold ground; with the wild wood and the canopy of Heaven for our covering; let our drink be water, and our only food the coarsest bread; let us but see *you* and *your children seek first the kingdom of Heaven, and its righteousness,* and all other things, in respect of ourselves, shall be as nothing: a crown of glory, laid up for us in the eternal world, will outweigh them all.

My discourse to the Clergy and Laity, is now finished. It remains to give a statement of my official duties, since we last met in Convention, with some reflections on the state of the Diocese.

Before commencing an account of my episcopal duties, I will give a brief statement of the parishes which are more immediately under my charge.

These are those of *Worthington, Columbus, Delaware* and *Berkshire:* in superintending and ministering to which, I employ all my time, except that which is devoted to diocesan duties; the duties, which I owe to the school, committed to my care, as president of Worthington College; and the duties, which I owe to my family. The number of communicants, who usually attend at the altar, in Worthington, has increased to upwards of ninety, and the deportment of the congregation is rubrical and devout, in no common degree. The baptisms have been numerous. The other three parishes, which, of necessity, can have but a small portion of my time, have, nevertheless, increased in numbers, respectability, and prospects of permanency. The number of communicants in each, is about twelve. The observation will apply to all, when I say, that, although, by reason of the peculiar embarrassments of the times, they have been so depressed in their pecuniary concerns as to afford me but a partial support, yet their kindness and good will towards me have been unvaried: and the same is now acknowledged, with gratitude.

On the 6th day of June, 1819, I administered the Holy rite of Confirmation, in Worthington, to seventy-nine persons: and soon after took my journey to the South.

At Circleville, I held divine service; and at Chillicothe spent the Sunday.

Having passed on to Portsmouth, at the junction of the Scioto with the Ohio river, I organized a parish, and confirmed six persons. The Sacrament of the Lord's Supper was administered to twelve persons, and a number, both adults and infants, were baptized.

At Chillicothe, on my return, I held divine service several times; and on the 26th of June, I administered Confirmation to fourteen persons. Most deeply is it regretted that the respectable parish in this city have not, hitherto, been successful in their endeavors to obtain a Clergyman. *Lay reading*, though it may serve for a time to cherish the flame of piety, and preserve a taste for the beauty of our primitive service, yet, if it be relied on for a *permanency*, or be conducted by persons who, however excellent in other respects, are not dedicated to the service of the Church, nor can be supposed thoroughly acquainted with her Rubrics, Canons, and established usages; a habit of coldness ensues, in regard to the Sacraments and Apostolic Ordinances, much to be lamented.

Taking Zanesville in my way home, I spent the Sunday with the Rev. Mr. Morse, and with him attended divine service on the 4th day of July.

I performed duties, in my Episcopal character, at Delaware and Berkshire. In the former, on the 18th of August, I confirmed seventeen, and in the latter, on the 5th of September, thirteen persons.

In Columbus, on the 12th of September, I confirmed ten persons; and soon after this, took my journey to the north and west part of the state.

It would be tiresome to you, and perhaps ostentatious in myself, were I to go into the particulars of this tour; a tour of more than five hundred miles, before I again visited the place of my residence. It was undertaken, with no prospects of earthly reward; but, to do my *duty*, and perform the service of our heavenly Master. The consciousness of this truth, supported me through all my fatigues; made trivial the frowns and scoffs of the proud; heightened the greetings of my friends; made my hours, by day, glide sweetly on; and filled my night dreams with pleasant images.

I took my course towards the Rocky River; which I reached in safety. After having visited and performed divine service, at Columbia, I administered the Holy Sacrament to a number, and confirmed ten persons at Liverpool: this took place on the 25th of September.

The same day, at evening, I performed divine service at Medina county seat; and the next, being Sunday, I rode to the dwelling place of the Rev. Mr. Searle. Although, both himself, and Mrs. Searle, were in ill health, (a circumstance which precluded him from attending me that part of my tour,) yet he was able to attend the Sacrament. He also presented for confirmation nine persons. This was on Sunday, the 26th of September last.

At Cleveland, on the 27th, I performed divine service; and, the next day, Tuesday, 28th, I confirmed ten, and administered the Holy Communion to several persons.

I was at Ashtabula on Wednesday night; visited a number of families; and performed divine service on Thursday, and on Friday, the first of October, administered the rite of Confirmation to eight persons.

Wine, for the Holy Communion, being not to be had, that Sacrament was omitted. The same day, I rode to the township of Rome; on Saturday, reached Windsor; and in the afternoon, performed divine service. The day following, Sunday, the 3d of October, thirty-four persons were confirmed; and the Holy Sacrament of the Lord's Supper was well attended. On my way to Canfield, I performed divine service in Warren and Boardman. In Canfield, on the evening of the 6th of October, I also performed divine service; and on the 7th, administered the Sacrament of the Lord's Supper, and confirmed sixteen.

In the evening of the same day, divine service was again attended, in the same place. During the two following days, I rode to Steubenville; and on Sunday, the 10th of October, I held morning and evening service in that place.

Being joined by the Rev. Mr. Morse, at Cadiz, and in the evening, attending divine worship with him at that village; we came together, the next day, to Zanesville; where, on Thursday, I performed the public services of the Church; and, the two following days, I arrived at my dwelling, in this place.

I have put the events of my northern tour together, not that they were destitute of interesting matter for many observations; but, that I might not, unnecessarily, fatigue you, who have so patiently listened to me, in the discharge of my duty, thus far. I could tell you of the hospitality and kindness shown to me in every place: I could tell you how firmly many are attached to primitive truth, as it is set forth in our Church; and how ardently others are seeking after it. But, of all these, I forbear. The effect of the whole, on my mind, has been cheering; and prompteth the oblation of my grateful heart, to the Great Head of the Church, who hath not left us comfortless. Yet, I cannot repress my deep

regrets at seeing such a dearth of Clergymen, when there are so many to feed. "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into the harvest."

In the latter part of October last, I visited Cincinnati, and tarried there two Sundays. During which period, the services of our Church, by the assistance of the Rev. Mr. Johnston, were performed as often as practicable. Every kindness was shown me, which a grateful heart could name. I pray the Lord to bless them, and to stir up their hearts, and awaken them to do his service. Bless him, O God! bless thy servant, who ministers among them. Make thy word, by his mouth, powerful; that the harvest of his labors may be abundant. On the 31st of October, eight persons were confirmed. The Communion was administered at the same time: the congregation was large, and their deportment solemn and devout.

While at Cincinnati, I visited a neighborhood on the banks of the Little Miami; and performed service at the house of Col. Biggs. On my way to and from Cincinnati, I performed divine service several times at Dayton; where they have since taken measures to become a parish, and a legal body corporate. It seems, though young, a society of much promise.

The Rev. Joseph Doddridge, who resides on the Virginia side of the Ohio, still continues kindly to extend his pious labors to this State. I have thought fit, therefore, at his request, and that of my council of advice, to give him letters missionary, to entitle him, according to our Diocesan Constitution, to a seat in our Convention.

The Rev. Thomas Osborne, Presbyter, is appointed Professor in the College at Cincinnati. His letters dimissory, from the Rt. Rev. Bishop Bowen, of South Carolina, assure me of his regular standing in the Church, and of his ability, under God, to do much good.

I have admitted Philander Chase, Junr. as a candidate for Holy Orders, on letters dimissory, accompanied with certificates of his good character, from the Rt. Rev. Bishop Griswold, of the Eastern Diocese.

I have deferred to mention another event, which took place since we last met, because of its solemn nature and most afflicting sequel.

On the 6th day of June, 1819, the Sunday following the adjournment of this Convention, I admitted to the Holy Order of Deacons the Rev. Benjamin Birge, of Lexington, Kentucky. We have lately received the painful intelligence of his decease.

Had he been a member of this Diocese, it were proper, in this place, for the benefit of religion, to mention his pious example, and drop a tear over his untimely grave. As it is, we cannot refrain from giving vent to our feelings in a few words. From his recommendations to the ecclesiastical authority of this Diocese, as well as from the universal report of his amiable and pious manners, joined to his respectable examination on the subjects of theology, and his correct deportment while among us, we had reason to esteem and love him. The church at large, and especially that portion of our primitive Zion this side the mountains, had good cause to rejoice, in the mild influence which his example and correct principles would shed o'er her prospects. The morn of his life was clear, and the sky serene; and we did hope to see its meridian splendid, and full of good fruits: but the shades of night, the night of the grave, have intervened; he is taken from our view and sleeps with his fathers. Fond memory, however, does not so soon leave him; we mark his youthful footsteps; recall to our minds his words; and linger on the places where he gave evidence of a renewed heart and Christian zeal. From all these, we learn our present loss and his gain: that while we mourn, he rejoices: and that, though our infant Church in the West feels the loss of this excellent young man, yet we have sufficient proof of his present blessedness, to make us dry our tears, and stifle every wish that he had continued longer among us. Besides this, our faith lays our resignation on the broad principle of the infinite wisdom and goodness of God; that, though "his way is in the waters and his footsteps are not known," yet, whatever he doeth is just, right, and good; and, if improved aright, all his dispensations shall turn out for the good of those who love and obey him.

The Convention adjourned till four o'clock.

[WEDNESDAY, 4 O'CLOCK, P. M.]

The Convention assembled, agreeably to adjournment.

The Rev. Samuel Johnston, was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the rules observed by this house, at their last Convention, be now adopted.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals:

The following is an extract from the Report of the Rev. Joseph Doddridge, M.D., Missionary, to the Bishop:—

Since the Convention, held at this place, two years past, I have regularly attended the congregations of St. Thomas', in St. Clairsville, and St. James', in Jefferson county, until last fall: the congregation of St. Peter's, at Morristown, and that of Seneca, in Monroe county, occasionally. Considering the small amount of clerical services which these places receive, the good work appears to be going on well.

The Parish of St. James' Church, Cross Creek, is, for this country, numerous. The communicants are about fifty.

It is with great regret, I announce the necessity of lessening the extent of my clerical labors. Age is fast approaching, and I am not wealthy. It is my duty to provide something for my family, and I am sorry to say that, in the present state of our affairs, this duty cannot be discharged by the means of the emoluments of the ministry. I shall, however, do all I can, for the interest of our spiritual Zion, while, at the same time, I place my principal reliance on my Medical profession, as means of support for myself and family.

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College, reports to the Bishop as follows:—

Since my arrival in Cincinnati, from the Diocese of South Carolina, in December last, I have preached eighteen times, in different parts of the State; viz: in Cincinnati six times, for the Rev. Mr. Johnston, whilst engaged on a missionary tour, through the adjacent parishes; in Dayton three times; in Xenia once; in Round Bottom once; at Walnut Hills once; and at Hamilton six times. I would beg leave to observe, that the distance of some of the above places from the City, is such as will render it impossible for me to visit them often, in the winter; nor yet as frequently as I could wish, in the summer season; especially, when it is considered, that, in the performance of my professional duties, my attendance is required in the College chapel, every second Sabbath. In Hamilton, however, I have made an engagement to officiate one Sunday in the month, as long as circumstances will admit.

As to the prospects of our Church within the limits described, and the progress of Christian zeal in the maintenance of true Christian principles, what I could say is more fully and satisfactorily given in the report of the Rev. Mr. Johnston, whose opportunities and means of observation have been more extensive than mine.

The calling of the laborer, in the cultivation of the spiritual vineyard of our blessed Saviour, should be diligent and persevering; whether the same be to plant, or to water, the increase must be of God alone, who will bless, in his own appointed time, the means he has instituted for accomplishing his own purposes. And we humbly trust, that he will, of his infinite mercy, command his blessing to descend, as the refreshing dew of heaven, to cherish and adorn the tender vine, which his own right hand hath planted in this western region.

The Rev. Samuel Johnston reports to the Bishop as follows:—

The state of the congregation, under my Parochial cure, is nearly the same as given in a former report. It gradually increases in numbers, and, we trust, in piety. We hope the divine blessing will eventually smile on the means of grace that are used for the increase of spiritual knowledge and practical holiness. I observe an increasing attachment to the doctrines, worship and government of our Apostolic Church.

Could we see more zeal in the cause of Christian truth, more engagedness in the concerns of eternity, increasing the number of the professors of religion, it would give cause of gratitude to God, and be a happy era to our infant Zion.

The congregation last fall were gratified by witnessing the solemnities of the holy rite of Confirmation. The effects of this ordinance were useful, and must leave lasting impressions on all serious persons, especially the young.

The number of communicants has increased some, within the last year; but not so much as might reasonably be expected.

It is with pleasure that I notice many of our people observe the festivals and fasts of the Church. They never can be celebrated, without the most salutary effects of reverence towards God for his wonderful dispensations, and humility under a sense of our unworthiness.

The Sunday School, under the instruction of some young gentlemen and ladies of the Parish, is in the highest state of prosperity and affords sufficient cause of gratitude to God, that their voluntary labors are so abundantly crowned with success. The prayers, the catechisms, the scriptural lessons and pious counsels, that their tender pupils learn, are of so useful and important a nature, that incalculable blessings must flow to the Church, and to the community at large. One hundred and fifty interesting children are punctual in their attendance at Church, are faithful to their tasks, and unite in solemn worship to the God of their fathers.

Families, 75; marriage, 1; baptisms—adults, 2; infants, 16—18; communicants —last year, 20; removals, 6; additions, 21; present number, 35.

I have performed, as often as has been in my power, third services, on Sundays; and weekly lectures, in the towns in this vicinity.

In the State of Kentucky, services have been held in Newport, at Petersburg, and at the United States Arsenal.

In Indiana, I have preached twice at Lawrenceburgh; where, in time, I trust a parish may be formed.

In Chillicothe, services were performed one Sunday.

In the Miami country, I have performed divine service at Elizabethtown once; at the North Bend once; one Sunday at Milford; Millcreek township once; Franklin once; one Sunday at Newtown.

Hamilton I have visited three times, and preached to an attentive and serious congregation. There are several regular Episcopal families in the place, and the Church must ultimately be established.

Lebanon I have visited four times, and performed the worship of our Church. They only want the occasional services of a clergyman, to have a promising congregation. The Presbyterians and Methodists were very kind in allowing us the use of their houses of worship.

Xenia has been visited once; and some Episcopalians were found, who would be happy to see the Church planted among them.

Dayton I have visited twice, and was treated with much urbanity and hospitality. The Church here is respectable, and established on a firm footing. Its members manifest a zeal that would do credit to our older and more populous congregations. Seldom can there be discovered a more correct knowledge of the Church, or a more inquisitive disposition to be acquainted with its principles. There are some individuals in it who are zealously affected in a good cause, and spare no pains that the Church shall rise in the splendor of her primitive services, and command the admiration of Christians.

Springfield was visited, on my way to the Convention; and more Episcopalians were found in it than is usual in towns of its size. I preached to them four times, baptized one child, and articles for a parish association were drawn up and signed.

At Urbana public worship was attended twice, and two children were baptized.

Could a clergyman be settled in the Miami country, making Dayton a central point, he would have a pleasant circuit, and would find no part of the Diocese where, with the divine blessing, he could be more useful.

It is with pleasure that I acknowledge the services of my worthy friend, the Rev. Mr. Osborne, who has officiated for me several times, and is instrumental in building up the Church in the adjacent country.

Could the members of our communion in the Atlantic States realize our destitute situation, missionaries would no longer be wanting, nor funds for their support. We have sanguine hopes that the Philadelphia Missionary Society, which has already done great good, will adopt some plan, with the General Convention, for this all-important object of searching for the poor and wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

While we lament the dearth of clergymen in our own State, we cannot but sympathize with our Episcopal brethren, in their deserted condition, in Indiana, Tennessee, Illinois, and Mississippi, who are without one clergyman of the church of their fathers. When we consider that all other denominations are zealous in the propagation of their principles, is it not singular that we, who profess to be the purest Church in Christendom, possessing such abundant means, should be so far deficient in the important duty of sending missionaries where they are so

much wanted? May the zeal, now enkindling in the hearts of our brethren in the eastern States, extend its animating and comfortable influence to the disconsolate members of our Church scattered abroad in this western world, as sheep having no shepherd.

The Rev. Intrepid Morse reports to the Bishop as follows:

During the year past, and since the last Convention, his services have been chiefly devoted to the parish of St. James, Zanesville, and St. Paul's, Steubenville: in the former, he has officiated one-half of the time, and in the latter, about one-fourth. In each of these parishes there has been an accession to the number of communicants at the altar; and, it is hoped, an increase of piety as well as of numbers. At Zanesville there are now thirty-six communicants, and at Steubenville twenty.

Both of these congregations, considering their infant state, are well instructed in the doctrines and discipline of the Church; and the services are performed with apparent zeal, propriety, and devotion. The distance between them is so great (nearly one hundred miles) as to prevent the ministrations of a clergyman alternately, except at considerable intervals; but public worship, according to the liturgy, is regularly performed at Zanesville, by a lay reader; and it is contemplated to introduce the like practice at Steubenville, so soon as circumstances will admit, and render it expedient. The importance of such a regulation must be obvious. While our congregations are distant and small, and the services of a clergyman necessarily divided among many, under the blessing of God nothing can have a better effect towards removing prejudice, making others acquainted with the forms of the liturgy, and nourishing our own members in the ways of piety and godliness, than frequently assembling together for public worship, and, unitedly, offering up the prayers and praises of the Church with becoming fervor, spirit, and devotion.

In addition to the services already mentioned, Mr. Morse passed five Sundays at Pittsburgh, Pennsylvania, in exchange with the Rev. Mr. Richmond; also, one in Wheeling, Virginia; three in St. Clairsville; one in Morristown; one in Seneca parish; one in St. James' Church, Cross Creek; and two at Chillicothe.

In all these places the ministration of Episcopal clergymen is earnestly desired; and could it be obtained oftener, much good might result, as the consequence of their labors. But, in order to produce any durable impression, it is advisable that a minister reside constantly among them. The parishes in Wheeling, St. Clairsville, and Morristown, would form a cure convenient in point of contiguity. They have the ability and the desire to support a clergyman of the Church, who should reside among them, and officiate alternately in each; but hitherto none could be procured. It is hoped, however, they will not long remain destitute.

Mr. Morse has occasionally performed divine service and preached, on week days, in the following places, viz: Zanesville, Steubenville, and Pittsburgh; St. John's, Brooke county; Wellsburgh and Wheeling, Virginia; St. James', Smithfield; Cadiz, St. Clairsville, Morristown, Barnesville, Seneca, Centre, Malaga, Somerset, (Monroe county,) Little Beaver, Cambridge, Coshocton, Granville, Somerset, Lancaster, Circleville, and Portsmouth. He has also generally catechized the children on Sundays; has baptized sixty children and three adults, and attended five funerals.

Before concluding this report, he would beg leave to call the attention of the members of this Convention to the destitute situation of the Episcopalians in Monroe county.

Scattered abroad, as sheep having no shepherd, their situation, in regard to religious privileges, is destitute almost beyond example. They were sought out and visited by the Bishop, and by the Rev. Doct. Doddridge, in the first instance; and since then, have been visited twice by Mr. Morse, as alluded to in the former part of this report. He spent between one and two weeks in those new settlements, held divine service daily, in the cabins, or, when the assembly was large, in the woods; and baptized upwards of thirty children and adults. "*When can you come again?*" is the anxious request, heard from many lips, on parting with that people. From the best information which could be obtained, there are nearly one hundred families of Episcopalians in that quarter, who have no opportunity of regularly attending the public worship of their own or of any other denomination. It is a fact, worthy perhaps to be recorded in this report, that an individual, resident there, repeatedly traveled to St. Clairsville, a distance of thirty miles, in order to attend the worship of the Church. They intend shortly to erect a Church on Little Beaver creek, and it is their earnest desire to obtain the services of a clergyman, at least for a part of the time; that by the blessing of God, the scattered members of Christ's flock may be gathered together into one Fold, under one Shepherd. The fields are already white unto the harvest, but

the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers.

Rev. Mr. Searle reports to the Bishop as follows:—

During my long and distressing sickness last summer and autumn, the parishes in which I officiated suffered in the absence of regular services. But from the early part of December last, by the good Providence of God, I have been able to perform divine services every Sunday, until the 21st instant; have been constantly in the congregations; have held public and family lectures more or less every week; and have with great pleasure witnessed a remarkably growing attachment to the doctrines and duties of salvation by Jesus Christ, and to the inimitable Liturgy of our Church.

The members of St. Paul's Church, Medina, are gradually increasing in their numbers, in their pious correctness and attention to the offices of the Church; also, to the duties of public devotion. The same may be said of St. James' Church, Boardman, and of Christ Church, Windsor. Enlightened zeal for the primitive usages of Christianity, as retained inviolate in our communion, is in St. Peter's Church, Ashtabula, very considerable. Its numbers also are increased.

Most of the efficient members of Trinity Church, Cleveland, being residents in the township and very flourishing village of Brooklyn, on the west side of the Cuyahoga River, and directly opposite the village of Cleveland; the parish was induced, at the last regular Easter meeting, to vote its permanent location and public services in Brooklyn. In consequence of this resolution, the word *Cleveland.* will in future, be omitted in the records of that parish. Their number is small; but the members are respectable, and they now have the services of the Church regularly performed every Sunday. The parish of St. John's Church, Liverpool, is now in a more prosperous condition than at any period since its organization.

In most of these parishes, Sunday schools were commenced last summer, a little before I was taken sick, under the care of respectable persons, of both sexes. These schools are to be continued this summer. Our congregations are generally increasing, and the sober attention given to the services of the Church, together with the constantly increasing number of Prayer Books used in the congregations, are deemed evidences of present candid investigation, and pledges of future good.

Some deaths have occurred among the very pious and useful members of our communion, the last year, but the present aggregate number of communicants in these parishes is about one hundred and twenty. Since the last Convention, I have baptized in these several congregations, seven adults, and forty-three children.

The present very extraordinary state of things respecting pecuniary concerns, have induced a partial suspension in the operations of the "Female Tract" and the "Bible and Prayer Book" Societies, some time since established. The important objects, however, which these societies had in view, are by no means relinquished.

Deprived as I am of the privilege of being at the Convention now assembled, I submit to the will of God. And if it please him to continue my life and labors, hope to meet you hereafter. My life and labors are devoted to the cause of our blessed Redeemer. If it is his pleasure to remove me, I hope for salvation through his all meritorious blood.

Resolved, That the Rev. Intrepid Morse, Col. Gardiner, and Bezaleel Wells, Esq., be a committee to wait on the Right Rev. Philander Chase, and express the thanks of this house for the sermon delivered this day, and request a copy of the same for publication with the Journals.

Resolved, That as the Right Rev. Bishop of the Diocese, during the recess of the Convention, has appointed the Rev. Joseph Doddridge as a missionary in this State, the said appointment meets the approbation of this Convention, and that he is entitled to a seat in the same.

Resolved, That Mr. Philander Chase, Jr., Professor in the Worthington College, and a candidate for Holy Orders, be admitted to an honorary seat in this Convention, during its present session.

The Trustees of the Bishop's Fund made the following Report, which was read and accepted:—

That finding themselves without legal capacity to acquire and transmit prop-

erty to answer the purposes of their appointment; and in pursuance of the instructions of the Convention, at their last annual meeting, they applied by petition to the General Assembly of the State of Ohio, for an act of incorporation, for the sole purpose of acquiring to themselves and successors that capacity. The petition was acted upon, and a bill reported to the Senate, responsive to its prayer; and the same was finally postponed to the next session of the General Assembly.

The Trustees have not thought it advisable, pending their legal incapacity aforesaid, to take other measures towards creating or perpetuating a Bishop's fund in the Diocese of Ohio; which is respectfully submitted.

BENJAMIN GARDINER,
JOHN MATTHEWS,
JOHN C. WRIGHT,
} *Trustees.*

Adjourned for divine service. Prayers were read by the Rev. Samuel Johnston, and a sermon delivered by the Rev. Joseph Doddridge.

THURSDAY MORNING, 9 O'CLOCK.

The Convention assembled. The Rev. Thomas A. Osborne performed divine service.

Mr. Ebenezer A. Warner, from St. Paul's Church, Medina, and Walter Thrall, from St. Philip's Church, Circleville, presented certificates of their election as Lay Delegates, and took their seats.

Resolved, That Mr. Carlos V. J. Hickcox, from Trinity Church, Cleveland, be admitted to an honorary seat in this Convention.

Resolved, That the Convention now proceed to elect three Clergymen and two Laymen, as the Standing Committee for the ensuing year.

Whereupon, the following persons were elected:

Clergy—The Rev's Samuel Johnston, Intrepid Morse, and Thomas A. Osborne.

Laity—Benjamin Gardiner and Chester Griswold.

Adjourned till four o'clock, p. m.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled, agreeably to adjournment.

Mr. Joseph Prince, a Lay Delegate from Grace Church, Berkshire, presented a certificate of his election to represent said Church in this Convention, which was read, approved, and he took his seat.

Resolved, By a majority of two-thirds of the Convention present: That the following article be proposed as a substitute for the 6th article of the present Constitution:

"The Standing Committee of this Diocese shall be chosen in Convention annually; and shall consist of such equal number of Presbyters and Laymen, as the Convention in session shall deem sufficient, and hold their offices until their successors are elected. Any three of said committee, one of whom at least shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop; at all other meetings of the committee, a majority of the whole members shall be a quorum to transact business."

Resolved, That it shall hereafter be the duty of the Clergy and Laity to report from time to time to the Bishop, any Clergyman, who may have removed, or who shall remove into this Diocese. And also of any disorderly or improper conduct of such Clergyman.

The following Lay Delegates obtained leave of absence during the remainder of the session, viz: Messrs. J. Matthews, Munger, and Jamison.

Adjourned for divine service. When the Rev. Intrepid Morse read prayers, and the Rev. Thomas A. Osborne delivered a sermon.

FRIDAY MORNING, 9 O'CLOCK.

The Convention assembled.

The Rev. Joseph Doddridge performed divine service.

Resolved, That it be recommended to the Standing Committee to digest, and report to the next Convention, the form and mode of proceeding, in the trial of Clergymen in this Diocese

Resolved, That the mode and manner of proceeding, prescribed in the 2d Canon of the Protestant Episcopal Church in the Diocese of New York, for the trial of Clergymen, passed in the year 1802, be the rule of proceeding in this Diocese, until the next meeting of the Convention; *Provided*, That instead of the number of eight Presbyters, to be nominated by the Bishop, as in that Canon, the number to be nominated shall be four, and in like manner the number to be chosen by the party accused or appointed by the Bishop, shall be three, instead of five.

Voted, That the President and Secretary receive the thanks of the house for their services during the sitting of the Convention.

It was moved and carried that this Convention rise.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

Note by the Editor.

On Sunday, the 11th inst. at Worthington, Mr. PHILANDER CHASE, Jr., Professor in the Worthington College, was admitted to the Holy Order of Deacons, by the Right Rev. Bishop Chase. The Rev. Samuel Johnston performed divine service, and the Rev. Intrepid Morse delivered an appropriate discourse, from Luke x. 2.

The holy rite of Confirmation, was also administered to eight persons.

*** The next Annual Convention will be holden at Worthington, on the first Wednesday in June, 1821.

1821.

JOURNAL

OF THE

FOURTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 6TH AND 7TH, A.D. 1821.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, and Rector of St. John's Church, Worthington.

The Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. THOMAS A. OSBORNE, Professor of Languages in the Cincinnati College.

The Rev. PHILANDER CHASE, Jr., Deacon, Professor in the College at Worthington.

LAY DELEGATES.

St. John's Church, Worthington—Chester Griswold, Ezra Griswold, Chauncey Barker.

Trinity Church, Columbus—Benjamin Gardiner.

Grace Church, Berkshire—Aaron Strong.

St. Paul's Church, Chillicothe—Henry Brush.

St. Philip's Church, Circleville—Seth Crocker.

All Saints' Church, Portsmouth—Samuel Gunn.

St. John's Church, Liverpool—Rufus Murray.

St. Peter's Church, Ashtabula—John Hall.

St. James' Church, Zanesville—Moses Morehead.

St. Peter's Church, Morristown—Christopher Ripley.

St. Thomas' Church, St. Clairsville—Charles Hammond.

St. James' Church, Cross Creek—Ozias Burr.

St. Paul's Church, Steubenville—Bezaleel Wells, Daniel L. Collier.

WORTHINGTON, WEDNESDAY, JUNE 6TH, 1821.

THIS being the time and place appointed by the Convention of the Protestant Episcopal Church in the State of Ohio for the

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meeting of the Annual Convention of the same, several of the Clergy and Lay Delegates attended at half-past 10 o'clock, A. M., in the hall of the College edifice.

Morning prayer was celebrated by the Rev. Roger Searle; and after the administration of the Holy Communion, by the Bishop, the following Clergy took their seats:

Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Thomas A. Osborne.
Rev. Philander Chase, jr.,	

The following Lay Delegates presented certificates of their respective appointments, which were read and approved; and they accordingly took their seats in the Convention:

Chester Griswold.	Ezra Griswold,	Chauncey Barker,
Benjamin Gardiner,	Aaron Strong,	Samuel Gunn,
John Hall,	Rufus Murray,	Moses Morehead,
Christopher Ripley,	Charles Hammond,	Ozias Burr.
Bezaleel Wells,	Daniel L. Collier,	

Agreeably to the 45th Canon of the General Convention, providing for an accurate view of the state of the Church from time to time, the Right Rev. Bishop Chase delivered the following Address:

BRETHREN, AND GENTLEMEN OF THE CONVENTION: It is made my duty, by the 45th Canon of our Church, to deliver you an address, stating the affairs of the Diocese in general, as well as my own official acts in particular, since the last meeting of the Convention.

This is required with a view not only to enable you to act more understandingly on the subjects which may come before you, but inasmuch as this address, being inserted on the journals, must be transmitted to the General Convention, it is done to enable the last mentioned body, and, through them, the whole Church throughout the Union, rightly to understand our affairs. In this light, our subject gathers interest. For, if our affairs were duly represented and made known to our opulent sister Churches in the Atlantic States, the Divine Spirit, it is humbly hoped, would dispose their hearts, and animate their zeal, to enable us more effectually to carry on the good work of building up the primitive Church, planted in this western country. They would send us pious, well instructed, and laborious *Missionaries*, by whom our infant parishes, formed in the wilderness with the fondest expectations, would not so soon languish.

On the 11th of June, the Sunday immediately succeeding the meeting of the Convention last year, in this place, Worthington, I administered the apostolic rite of Confirmation to eight persons.

The parishes and members of our communion on the Scioto river and vicinity, from Columbus to its mouth, were the first visited during the last summer. I commenced my journey on Friday, the 14th of July, 1820, as usual, on horseback; being the only mode convenient for visiting our infant settlements. Instead of going directly to Circleville, I passed from Columbus over to a neighborhood on Darby Creek, which I had been frequently solicited to visit. Here I spent Sunday, the 16th, performed divine service morning and evening, and delivered two sermons; the congregation being large and attentive. The same evening I rode twelve miles, to Circleville, and officiated in the court-house, by candle-light. Could a worthy minister of Christ be stationed in the vicinity of these two places for a few years, there is little doubt that, through divine blessing, the result would be highly beneficial.

On Monday, I passed to Chillicothe. During the week, I made a particular visit

to all the families composing the small but very interesting parish of St. Paul's church, in this place. On Wednesday and Friday, divine service was performed, and a sermon preached. On Tuesday, 23d of July, the apostolic rite of Confirmation was administered to eleven persons. Ten were baptized, and seventeen received the blessed sacrament of the body and blood of our Lord. The morning and evening services were performed, and two sermons delivered. That a stated clergyman is not yet procured for this parish, is most deeply to be lamented. *How few, indeed, the laborers in the vineyard of Christ*, when a place, promising so much benefit to his cause as this, cannot procure one!

On Monday I rode to Portsmouth, forty-five miles. Here, from a very few, scarcely more than two or three families at first, the congregation has become comparatively large; and an unusual spirit of inquiry after truth, and fervor of devotion, seem to prevail among them. The evangelical doctrine and duties of Christianity, as set forth by our primitive Church, were the subject of conversations. On Wednesday, 2 o'clock, P. M., divine service was held, and a sermon delivered, at the court-house; the same duty was also performed at early candle-lighting. The congregations were large and attentive.

Wednesday, July 27th, morning service was performed, and Confirmation was administered to seven, and the holy sacrament of the Lord's supper to nine. Three adults and nine children were baptized.

The next day, Thursday, 28th July, I rode back to Piketon, and in the evening performed divine service. A large congregation, though unacquainted with the order of the service, were attentive and devout in their behavior. On the morning of the 29th, in this village, I baptized, in the presence of a small congregation, six children, receiving as sponsor a venerable and pious lady, the only member of our communion in the place. After which, I rode nineteen miles, to Chillicothe; this being the best route to the places I wished to visit on the Muskingum. I spent Sunday, the 30th of July, in Chillicothe. Divine service morning and evening; two sermons; one adult was baptized, and several children.

At Zanesville, on Sunday the 6th of August, I had the pleasure of being assisted in my labors by the Rev. Mr. Morse, by whom prayers were read. By myself, two sermons were delivered, and the holy rite of Confirmation administered to eleven persons. The holy communion was administered to twenty-five persons.

On Monday, after visiting and confirming a person on a sick bed, (since deceased,) I set off, in company with the Rev. Mr. Morse, towards the south and east. We rode together about twelve or fifteen miles, and then separated; he going into Monroe county, to prepare the people for next Sunday's ministrations; and myself towards Marietta, a place which I had never before visited.

In speaking of the affairs of the Church in this place, I feel a difficulty lest the shortness of the time spent in it, and the want of any previous acquaintance, should cause me to err in judgment. The facts are, my visit seemed well received, and myself treated with kindness and hospitality. A considerable number of persons in town and vicinity, of great respectability and worth, expressed themselves sincerely attached to the Church; also their wishes, that they could have the ministrations of a pious clergyman, devoted to his profession. A gentleman, professing himself a clergyman of the Church, Mr. Joseph Willard, resides in this town; but as he had not conformed to the Canons, in making himself known as in regular standing, and had evidently no intention of pursuing the design of his ordination, I signified to the friends of the Church in the place, that his occasional services in the neighborhood would be irregular. I had it not in my power, consistently with my engagements, to spend a Sunday in Marietta. I, however, held divine service, and preached three times on Wednesday, the 8th of August: twice in the meeting-house in Marietta, and once on Point Harmar, opposite the town. On Thursday morning, I administered the apostolic rite of Confirmation to seven persons; and the incipient steps were taken towards forming a parish, by the name of *St. Luke's Church*. Nothing under the divine blessing seemed wanting to complete the fondest expectations of the progress of primitive Christianity in this place, but the labors of a pious, learned, and active missionary, for a few years. To such an one, the friends of the Church in the town and vicinity, it is presumed, would afford a part of his support; and, if otherwise aided for a short time, the minister would soon find himself agreeably settled in the bosom of an amiable people, able and willing to afford him every assistance in building up the kingdom of the blessed Redeemer. These were my impressions, formed during my very short stay at Marietta. Same day, I rode some distance on my way up the river Ohio, toward Monroe county. Friday, 11th, I arrived, after a solitary ride across the almost entire wilderness, at Woodfield. Here, again, I met the Rev. Mr. Morse, and, with him, held divine service, he reading prayers, and myself delivering the sermon. As in the natural creation, since the earth was cursed for man's transgression, weeds, briars, and other noxious plants first spring up, and infest the soil, before salutary fruits can be cultivated; so, in the settlement

of new countries, few instances are found, especially where men are thrown suddenly together, as in the settlement of new county seats, in which licentiousness, immorality, and irreligion, do not prevail. The friends of virtue should not be discouraged, but rather animated to greater exertions, by this. Every endeavor should be made, that the means of moral and religious cultivation should go as fast and as far as the field of usefulness extends. Of his ministers our Lord requires this, in particular. Would they could be assisted in this by the means which God has committed to the Christian community, to that end! Then would the law of God and the gospel ministry go wherever man goes. Then would the weeds of sin be eradicated, ere they had taken such deep root as to defy cultivation.

On the 12th of August, we rode through a new-formed settlement, called *Malaga*. Here they are endeavoring to erect a building for some public worship; and although it is to be built after the manner of cabins, with logs or hewn timber, yet it will afford a convenient place for worship, and for Sunday schools, to instruct the ignorant, of which there is great need in this part of the State. Many of the heads of families, in this vicinity, were baptized in the Church, and are desirous to bring their children up in the same; but they have no means of instruction, no stated services, to train them in her doctrines and discipline. Could even a lay reader or a pious catechist be placed, and maintained for a few years, among them, the effects would, to all human view, be very salutary. Malaga is eight miles from Woodfield. We dined at a Mr. Fogle's, in the neighborhood; were kindly treated; and passed on to Mr. Dement's, on Seneca Fork of Will's Creek, where, the last year, I held divine service. The evening was spent in exhortation and prayer. On the morning of the 13th of August, Sunday, according to the appointment previously made by the Rev. Mr. Morse, divine service was held in the woods, the congregation being too large to be otherwise accommodated. Here, my voice having failed me to a considerable degree, Mr. Morse read prayers and preached. I had, however, the ability to deliver a short address. In the intermission, I did the same. The afternoon was spent in the same way; the sermon being delivered, though with much difficulty, by myself. Thus ended our labors at this place. Need I repeat here, what it is my duty so often to repeat, my deep impressions of the great need of missionaries? When will you come again?—what hopes have we for public instruction?—when will our children, and the rising generation, be rescued from the ignorance which pervades our infant settlements?—when will gospel ordinances be administered among us?—These were the questions which met us everywhere. What answer could be returned? Pray constantly and fervently to the great, the heavenly Husbandman, that he would send forth laborers into the harvest.

We rode the same evening to Mr. Bryan's, and next day to Mr. Wendal's, on Little Beaver. Here, Monday, 14th, divine service was performed. Mr. Morse read prayers, and the sermon was delivered by myself. Measures are taking in this neighborhood, by the pious zeal of Mr. Wendal's family and neighbors, to erect a church strictly devoted to the services of our primitive communion; and I have since heard they have made considerable progress in the good work. May the Lord's blessing attend their endeavors, and crown them with complete success!

Same day rode through Barnesville, to Mr. Taylor's, in the neighborhood of Morristown; and as his family had not been baptized, I spent the evening in discoursing on the nature and necessity of that holy sacrament. August 15th, Tuesday afternoon, performed divine service in Morristown; the Rev. Mr. Morse preached. At candle-lighting, the service was again performed by Mr. Morse, the sermon by myself; and four adults and seven children were baptized. August 16th, the Rev. Mr. Morse read prayers, and myself preached, explained the liturgy, and administered confirmation to six persons. There having, through mistake, been a neglect in preparing the elements, the Lord's supper was not administered. The same day we rode to St. Clairsville. On Friday, divine service was performed, a sermon preached, and one child baptized, by myself. Saturday morning, prayer was celebrated, and Mr. Morse preached a sermon. Same day, evening prayer, and a sermon by myself. This day, also, were baptized four adults and four children. On Sunday, August 20th, divine service was performed, confirmation administered to fourteen persons, and the sacrament of the Lord's supper to eighteen persons;—a discourse was delivered by myself, on the obligation and efficacy of Christian ordinances. Afternoon of the same day, evening prayer, and a sermon preached by myself. At early candle-lighting, a third service, and the Rev. Mr. Morse preached.

In all our services at St. Clairsville I felt, sensibly, the blessings of divine grace, in disposing the hearts of the large congregations who attended, to apparent seriousness, and great decorum of behavior. Surely, thought I, the Lord is in this place, and will bless the ministration of his word and sacraments. It is to

be noted, that the Rev. Mr. Morse had paid this parish, and that of Morristown, several visits, after the Rev. Dr. Doddridge had ceased regularly to officiate among them; and much, under God, is due to these gentlemen, for their disinterested zeal.

From St. Clairsville we proceeded, through Harrisville, to Mr Finley's—the old man of whom I spake to you with so much interest, in a former communication. We found him yet alive in spirit, in faith and good works; though, in body, by reason of the palsy, almost a tenant of the grave. To attempt a full description of this second visitation to this venerable man and his numerous and affectionate family, would resemble romance rather than a grave discourse of useful facts; I cannot, therefore, indulge myself in it.

Though it was late in the day when we arrived, yet the family, and neighbors to a considerable distance, were quickly informed, and as quickly assembled. Divine service was performed, and a sermon and exhortation given, the same evening. It must be recollected that these pious families are situated in the woods, ten miles from St. James' Church, to which they belong. This distance almost precludes a great portion of them from attending divine services at St. James', were even those regularly and constantly performed there; but when it is remembered that this church is open but a small portion of the year, the neighborhood of the Finleys may be considered as almost destitute. In their ardent desires for the means of grace, how lamentable that they cannot be supplied! How much good could a pious minister do here! But they lack the means, at present, of his support; consequently their case is almost hopeless. Twenty communicants received the blessed sacrament of the Lord's supper, on this day, the 22d, in Mr. Finley's cabin;—an address was made on Christian duties by myself; and the morning prayers were read, and a child baptized, by the Rev. Mr. Morse. How interesting these duties here, amid such a family! The venerable man, like Jacob, surrounded by his offspring, praying for blessings on their heads, exhorting to good works, and leading the way to the kingdom of glory. Craving the Episcopal blessing, and, with tears, wishing prosperity to the Church of God, the good man bade us farewell.

Three o'clock, same day, prayers were read and a sermon delivered, in the village of Smithfield, a few miles from Mr. Finley's, by the Rev. Mr. Morse. An exhortation, on Christian duties, was delivered by myself. On Wednesday, the 23d of August, we ministered in the little church of St. James, built in the woods, in the township of Cross Creek, through the instrumentality of the Rev. Dr. Doddridge—who, though residing in Virginia, by letters missionary from the Bishop of Ohio, officiates some part of the time in this interesting parish. The congregation was large, and devout in their deportment. Mr. Morse read the prayers; the sermon and address, on Christian duties, were delivered by myself. Thirty-seven received the Lord's supper, and eighteen were confirmed. The Rev. Dr. Doddridge informed me that the communicants in this church were nearly double this number, but many of them living at a great distance, could not attend. For their united zeal in the service of Christ, may the Lord remember this parish for good; may the means of grace be more abundantly afforded them, and they themselves edified in piety and true godliness.

On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening, divine service was held; Mr. Morse read prayers, and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized. The congregations were large and devout.

Sunday, August 27th, 1820. The day being uncommonly fine, a large congregation collected; prayers were read by the Rev. Mr. Morse, and the sermon by myself. The apostolic rite of confirmation was administered to thirty-four, and the holy sacrament of the Lord's supper to forty-five. In the afternoon, divine service and a sermon; the former by Mr. M., and the latter was delivered, though with much difficulty, by myself. At candle-lighting, the duties were performed by the Rev. Mr. Morse, my own voice having, to a painful degree, failed me.

Much is to be said in favor of this congregation of our Church in Steubenville. Considering the recent date of their first formation, few parishes have done so well. They support their clergyman for nearly one-half his time, and lively expectations are entertained that they will soon build a church.

On Monday, leaving Mr. Morse in Steubenville, I rode to New Lisbon, on my way to the New Connecticut Reserve. Here, next day, I baptized one child, and rode to Canfield. Same evening performed divine service, and delivered a sermon on the doctrines and duties of Christianity.

Wednesday, the 30th of August, in Boardman, morning prayer was celebrated, one person was confirmed, and the holy sacrament of the Lord's supper was administered to twenty-one persons.

In Poland, on the 31st, I officiated, by reading the evening service and preach-

ing a sermon to a large congregation. Two children were baptized. Owing to the ill health of the Rev. Mr. Searle, who devotes a small part of his services in these three last mentioned places, they had been, during the last year, almost destitute. How deeply it is to be regretted that more ministers cannot be procured to supply the wants of this widely extended country! To extend one minister's labors so far, is little less than, by attenuation, to destroy the force of his otherwise useful labors.

My duties made me hasten through Warren to Windsor—where, on the 2d of September, I met with the Rev. Mr. Searle, and with him held divine service the same evening; and the next day, Sunday, 3d of September, morning and evening services were performed, and six persons received confirmation. Through some difficulty in obtaining the elements, the Lord's supper was, with great regret, omitted. On Monday, the congregation again assembled: divine service was performed and a sermon delivered. The people seemed impressed, and disposed to act, in future, with unanimity and zeal in the cause of religion. With many wishes for the prosperity of this little flock, I bade them adieu; and on Tuesday, the 5th of September, held divine service in Rome, a settlement about twelve miles from Windsor. The Rev. Mr. Searle read prayers, and myself delivered the sermon. There are only two members of our communion in this place.

On the 6th we rode to Ashtabula, and were treated with great kindness. After visiting several families, divine service was performed and a discourse delivered, on the 7th, in a convenient building erected for the useful purpose of a school house on week days, and a place of worship on Sundays, by the members of the Church in the eastern part of this township. The congregation was large, and gave many proofs of their attachment to the cause of primitive Christianity, in their correct and pious behavior during my stay among them.

On the 9th, divine service was held, on the ridge road, in Ashtabula township, where a considerable congregation attended. This, as it is proposed, will constitute a part of the same parish with the place last mentioned: services to be performed alternately in each.

Ashtabula township, Ridge road, Sunday, September 10th. This day, morning and evening prayers were read, and several children baptized, by the Rev. Mr. Searle. Two sermons were preached, and confirmation administered to nine persons. The sacrament of the Lord's supper was administered; the whole number of communicants amounting to twenty-three. In reviewing the affairs of this parish, I cannot suppress my pleasure at the cheering prospects which they exhibit. A spirit of inquiry after the *truth*, overcoming prejudice, and the many avocations arising out of the difficulties, troubles, and deprivations of a new country, seemed to pervade a considerable portion of this neighborhood. And wherever this disposition is cherished by piety, most beneficial are the results. We now turned our course "*up lake*," towards the south and west.

Near the village of Chagrin, at the house of J. Clarke, divine service was performed, on the evening of the 12th. The Rev. Mr. Searle read prayers, and the congregation, consisting of a few neighbors hastily assembled, were addressed by myself. Same duty was performed next day, in the meeting-house in Euclid. The congregation large and attentive.

Thursday, the 14th of September, confirmation was administered to twelve persons, in the parish of Trinity Church, Brooklyn, opposite Cleveland, and the holy communion to the same number. The same day I visited a sick person, and held much religious conversation with the people of this interesting parish. The Rev. Mr. Searle having proceeded on to Medina, I held, on the 15th, divine service, and preached a funeral sermon in Brooklyn; and, before I leave speaking of the small flock in this place, I must express my heartfelt approbation of their pious and correct zeal, and my ardent prayers that it may be crowned with success.

16th of September I was at Medina, and held divine service in the court-room —the Rev. Mr. Searle reading prayers. The congregation was small. Sunday, 17th of September, at the centre of the township of Medina, the holy rite of confirmation was administered to six persons. The whole number of communicants is twenty-one. The other services as usual, morning and evening. From Medina I went to Liverpool, a settlement on Rocky river, to the north-west. Here I found the neighborhood in great distress, by reason of recent deaths and present alarming sickness. Some persons who, last year, were in good health, and manifested great zeal for the church and kindness to me, were now no more. I visited and prayed with the sick, and endeavored to comfort the mourners, on the evening of the 18th and morning of the 19th of September. At 11 o'clock of the 19th, the Rev. Mr. Searle having again joined me, divine service was performed, and the holy communion was administered to as many as, in duty to the sick, could attend; and four persons were confirmed.

My duties at home imperiously demanding my presence, and having already

spent more time than was allotted, I was obliged this day, immediately after divine service, to set my face towards the south, and ride fifteen miles through an entire wilderness, to the first house. Next day I rode forty-two miles, to Mansfield; thence, the next day, about the same distance, through Frederick, to Kingston; and the day following, twenty miles, to my residence in Worthington.

Having traveled, on horseback, in this tour, 875 miles, and overcome so many difficulties, I felt an impression of religious gratitude to Him who spareth in mercy, directeth our path, and helpeth our infirmities, too deep and exquisite to be expressed.

From the 22d of September to the 15th of November, 1820, I spent my time at Worthington, in domestic and parochial duties—visiting Columbus, Delaware, and Berkshire, parts of my cure, each once. The same is to be said of these parishes, in relation to myself, as of those on the Reserve, in relation to the Rev. Mr. Searle. Divine services are necessarily too seldom among them to be of much essential service; and unless some assistance can be afforded, much of our labor, how[ever] indefatigable and painful it may be, will prove useless.

Having detained you so long, the account of my journey to the south and west must be more laconic. I began it on the 15th of November, and finished it on the 19th of December, having traveled 404 miles. Through the inclemency of the season, the roads were unusually bad; but God's protecting goodness and mercy were with me. My course was from this to Springfield, Dayton, Hamilton, Cincinnati; thence across to Williamsburgh and Portsmouth; thence up the Scioto, home. My routine of duties was as constant, and the manner of performing them the same, as in my eastern and northern journey.

At Springfield there are many friends to the Church, earnestly desiring to unite with some other place in the support of a clergyman. If a missionary of the Church could be established there, he would have a wide field and a good soil for his ministerial labors.

At Dayton, the friends of our communion have already formed themselves into a regular parish, respectable both as to numbers and character; and they manifest their piety by their holding service every Sunday, as permitted in case of Lay Reading. Most earnestly have they expressed their desire to obtain a regular pastor, but, as yet, they have not been successful. With great cheerfulness they would support one for half the time, even now, but none are to be had; and, as to the other half, there is nothing, as yet, so far certain, as to induce the clergy of our Church to come many hundred miles to see them. What is to be done? The Lord help both us and them! I officiated many times in this place, and was treated with great kindness.

In Hamilton there are some pious members of the Church, who, with thousands of others in this expansive country, like the children of God in captivity, are sighing for the prosperity of Jerusalem, and once more to sing the songs of Zion. What will become of their children? They of necessity will soon speak the language of Babel.

I found the parish of Christ Church, Cincinnati, in a very flourishing state—giving evidence of piety worthy of the cause in which they are engaged. Measures were taking, which I am since told have been effectual, to pay off the debt contracted for their church. This is much to the credit of those gentlemen who have liberally contributed to so desirable an end. May the Lord reward them in his abundant blessings, both spiritual and temporal! With the aid of the Rev. Mr. Johnston and Mr. Osborne, divine services were performed many times during my stay at Cincinnati.

On Sunday, the 2d of December, fifteen persons were confirmed, and the holy communion administered.

While at Cincinnati I rode, in company with the Rev. Mr. Johnston, to Lawrenceburgh, State of Indiana, and performed divine service.

The Rev. Joab Cooper, of Cincinnati, having made, in writing, the declaration mentioned in the seventh Canon of the General Convention of 1820, it became my duty to suspend him from the exercise of the duties of the Christian ministry, and in this manner to publish the fact.

Leaving Cincinnati, I performed the evening service and preached to a large and attentive congregation, in Williamsburgh, on the 5th of December.

Having mentioned Portsmouth, a flourishing place at the junction of the Scioto with the Ohio river, I should not obtrude any additional observations concerning it, were it not for the increased interest which that place excited, by a second visit during this last year. An unusual spirit of religious inquiry, as to the apostolic means of salvation, seems here to lead to very happy results. It needs but the divine blessing on the performance of our primitive services among them, even but a portion of the time, to insure great success to the Church in this place. On this second visitation, my services were almost incessant. On Sunday, the 10th of December, four adults and three children were baptized, eight persons

were confirmed, and the holy communion was administered to an increased number. Amidst many inquiries, "when will you come again to see us? and when are we to have the stated means of grace?" I left this infant society, with many prayers in their behalf.

Having officiated at Piketon, on my way, I spent several days in Chillicothe. On the 13th, 14th, and 17th, divine services were performed. The holy communion was administered, and two children were baptized. The members of the parish of St. Paul's Church, in this place, deserve credit for their exertions in building, even in these very difficult times, a church. The walls were up, and the building covered, when I was there; and, though its dimensions are not large, yet may it be the means of the enlargement of the Redeemer's kingdom!

At Circleville I performed service on the 18th, and on the 19th arrived at my dwelling, in this place. In all this year I have traveled (on horseback) 1279 miles, confirmed 174 persons, baptized many adults and infants, and, with the assistance of the Rev. gentlemen before mentioned, have performed divine service and preached 82 times.

In performing this almost continual and very fatiguing duty, I have found my constitution much impaired, and my voice, as you may now witness, almost gone.

With this picture before us, of the Church in this Diocese, which has been, with studied simplicity, and accompanied with plain facts, delineated, what must be our impressions, what our feelings, in relation to the great object of founding and maintaining primitive Christianity in these western regions? If the few, who have commenced this work, find it too much for them, where is the unreasonableness of our looking, under God, to others for aid? We see none; and accordingly turn our eyes towards the bishops, the clergy, and laity of our Church, in the Atlantic States; and, while we pray God to incline their hearts, we beseech them not to turn a deaf ear to our entreaties that missionaries may be sent to us, assured, at least, of a partial support while doing the duties of evangelists and pastors of our infant flocks. If, in the minds of some of them, the time has not yet come for so great a blessing; if it be asserted that the laborers are not yet quite prepared to come into the field; we answer that, as the field is already white unto the harvest, the time will soon come when it will be too late to send them. The professors of religion and the friends of our primitive Church, dismembered and isolated as they are, in this wilderness, will very soon have fallen, like ripe wheat, to the earth, leaving nothing but the weeds of ignorance, infidelity and sin, to supply their place. And how bitter will be the reflection, a few years hence, in the bosom of every sincere and pious Episcopalian throughout the American Church, on being told that the golden opportunity of promoting the establishmens of primitive Christianity "beyond the mountains," has been lost—lost perhaps forever.

What would the Episcopal Church, now so flourishing in these United States, have been without the aid, which once she so gratefully received, from her friends beyond the seas? The same, we answer, as there is reason to believe we soon shall be, should she not extend to us, and that speedily, what she once received from others—*the benefit of able and pious missionaries.* That this observation is as just as it is alarming, may be seen by alluding to a few facts. The Diocese of Ohio includes a greater area than all the inhabited parts of New England. In this wide extent of country there are between forty and fifty places where there are members and friends of our Church who have either already formed, or, had they any hopes of regular ministrations, are ready to form, themselves into regular parishes. To supply these, there are only five parochial clergymen, including the Bishop and the Rev. Dr. Doddridge; the latter of whom, from his residing in Virginia, and having parishes there, can devote but a part of his time, as a missionary, in this State. And what are all these, among so many? Are we supplied with clergymen? Is the vineyard of our Lord supplied with laborers? What would our brethren in the Atlantic States say to such questions as these, had they clergymen to average but one for each State, and of course obliged to travel some hundreds of miles to perform his parochial duty? This is literally true of us; and its being so prompts the observation, as melancholy as it is true, that the present laborers, if they have no assistance from abroad, in endeavoring to do so much, may soon find *their strength brought down in their journey, and their day shortened.* And will the pastors and friends of the Church of God, in other parts of our country, see this with indifference? We hope not; we believe not. We have but to make our NECESSITIES KNOWN, and we shall obtain relief.

If, from any statements of congratulation, on the extension of the Church to the west, the idea has obtained, in the east, that the filling of the Episcopate of Ohio secured the education of clergymen, and their maintenance in our infant parishes, the statement of facts throughout this address will prove this idea, of all others, the most delusive and detrimental to our prosperity. It prevents, and it is feared has already prevented that aid, which we might otherwise have re-

ceived, to keep us from premature extinction. Our Church, in this Diocese, has no funds; the Episcopate has no funds; our little school, now under our fostering, anxious care, has none, not even to a penny's amount, in paying the teachers, who rely solely on a very limited tuition for subsistence; and our parishes are poor and scattered. What, therefore, is there, short of a miracle of grace from above, which can save us, should this unhappy idea prevail, that we are now competent to the work of spreading the knowledge and practice of primitive Christianity throughout *this new world of the west?*

BRETHREN AND GENTLEMEN OF THIS CONVENTION:—If from the subject now laid before you, there should be a conviction in your minds, as there is in mine, that the Church cannot prosper and hardly exist west of the mountains, and particularly in this State, without the aid of more laborers than we can either prepare, send forth, or support; the way and means to obtain relief, are the proper subjects of our consideration. For this purpose I recommend:

1st. The formation of a Diocesan Missionary Society among ourselves; that the hands of all may be joined in doing what we can.

2d. That an address stating the urgency of the case be framed, and by a person duly authorized be presented personally to the Right Rev. the Bishops, praying not only for ministers, but for liberty to solicit the several congregations and individuals, throughout their respective Dioceses, for means to support them.

3d. That you do join in recommending the appointment of a day of humiliation, fasting and prayer, in which all the members of our communion throughout this Diocese, may, as in duty bound, assemble themselves together in their respective places of worship, confess their sins, implore mercy and forgiveness of Almighty God, our Heavenly Father; and entreat his grace, to amend their lives according to His Holy Word. In which also, they may more particularly beseech the Great Head of the Church, to take pity on that part of his mystical body, which he has begun to rear in this western country; that he would guard and protect it from the power of the Enemy; that he would not leave it comfortless, to perish for the lack of heavenly food; but send forth, and maintain faithful ministers, to guide, foster, and feed it, lest it become even now in its infant state, extinct, and be no more seen.

4th. It is recommended that the resolution of the House of Bishops, passed May 27th, 1817, enjoining the solemn duty on the Clergy, to warn with discreet and earnest zeal, the people belonging to their several cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things, be placed again on our minutes. In recommending this last measure, I think it my duty to state, that the same reasons exist here, which seem to have prompted the resolution above named, to the consideration of the Rt. Rev. the Bishops, at the time of its passage. To prove ourselves sincere in seeking, and worthy of receiving, the means of grace from others, we must not be wanting in opposing the means of temptation and vice among ourselves. Let but the friends of religion do as much in opposing, as the advocates of licentious practices do in supporting vice, and we need not despair of the divine blessing.

I have admitted Mr. Rufus Murray and Mr. John Hall, both residing in the northern and eastern part of this State, as candidates for Holy Orders.

To finish this address, already protracted to a much greater length than I expected, there is but one more duty, which, however painful to my feelings, I am bound by the seventh Canon of the last General Convention, in this manner to perform.

The Rev. James Kilbourn, of Worthington, Ohio, having by his letter to me addressed, declared his intention no longer to be a minister of the Church of Christ; I have, agreeably to the aforesaid Canon, displaced him from the ministry, and before the required testimony recorded the fact.

Commending you to the grace of God, and praying that all your deliberations may tend to His glory, and our salvation, I am, brethren and gentlemen of this Convention, your affectionate Pastor,

PHILANDER CHASE.

Convention adjourned till four o'clock, p. m.

[WEDNESDAY, 4 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The Rev. Intrepid Morse was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the Rules of Order observed by this house, in their last annual Convention, be now adopted.

The Clergy were called upon for their Parochial Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, are inserted on the Journals:

The Rev. Roger Searle reports to the Bishop as follows:—

After a protracted and tedious confinement by a fever, with which I was attacked on the 14th of May, 1820, by the mercy of God, I so far recovered as to recommence my ministerial duties in the month of August. And from the first of September last, to this time, my health has admitted of my holding divine service every Sunday, excepting two. I have continued, as heretofore, to divide my time and labors among all the parishes in the Western Reserve, Ohio. And although it will be impossible for me, consistently with my health, my life, and the paramount duties to my family, much longer to extend my time and ministrations so remotely from the proper limits of my cure, there have, hitherto, existed the strongest motives to every possible exertion for building up and promoting the prosperity of the several parishes in the North. Nor have there been wanting evidences of the divine sanction to the united efforts and pious zeal of the friends of Religion, and to the primitive doctrines and pious usages of our Church in these parishes.

Arrangements are now in contemplation for forming in the course of the year, a separate cure in the eastern part of the Reserve. And though their means will be small, it is most fervently hoped they will be able to succeed in at least a partial support of a clergyman among them.

Several Sunday Schools of much promise are in operation; and the increasing attention to the sacred duties of personal devotion to God, together with the ardent and enlightened attachment to the undeviating use of our incomparable Liturgy, are circumstances affording the fairest prospects of permanency and future prosperity.

In the month of January last, I organized a respectable and promising parish, by the name of St. Paul's Church, in Norwalk, Huron county. Much might be said in high commendation of this very interesting parish. Two of their members were appointed delegates to the present Convention; but they have just informed me by letter, that events beyond their control will prevent their attendance.

St. Paul's Church, Medina.—Number of families, 24; communicants, 21; communicants in Stow, 7—28; baptisms, adults, 4; infants, 6—10; marriages, 4; funerals, 2.

St. John's Church, Liverpool.—Number of Families, 14; communicants, 19; baptisms, adult, 1; infants, 3—4; funerals, 3.

Trinity Church, Brooklyn.—Number of families, 13; communicants, 11; baptisms, adults, 2; infants, 3—5; funerals, 2.

St. Peter's Church, Ashtabula.—Number of families, 17; communicants, 23; baptisms, adults, 2; infants, 15—17.

Christ Church, Windsor.—Number of families, 22; communicants, 29; baptisms, infants, 5.

St. James' Church, Boardman.—Number of families, 15; communicants, 25; baptisms, adults, 4; infants, 6—10; funerals, 2.

St. Paul's Church, Norwalk.—Number of families, 13; communicants, 9; baptisms, adults, 2; infants, 14—16.

The Rev. Samuel Johnston reports to the Bishop as follows:—

Since the last Convention, through the goodness of Divine Providence, I have been enabled to officiate constantly in my parochial cure.

The congregation, within the past year, has had some accessions, and in all probability will continue to be augmented; but the local situation of Cincinnati is such, as to favor a transient population; and particularly at the present time, in consequence of the pecuniary embarrassments of the place. Thus, a number of families from our Church have been necessitated to remove, with the view of making their situation more comfortable.

The times have been such as to thwart the designs of some individuals, who have used no little personal exertion to free the congregation from all claims.

This, however, is to be said in their praise, generally speaking, that they have done what they could. They have had the means provided, through the generous assistance of an individual [Ethan Stone, Esq.], to pay for a neat edifice, which opens the way for its consecration at the next Episcopal visitation.

In regard to the number of those who are bent upon seeking the one thing needful, in pure religion and the holy sacraments, I should be happy to state that things wore a brighter aspect. While we have some who regard their spiritual state more than to obtain the world, there are many who would be strenuous to obtain the latter, and apparently indifferent to the former. But while worldly-mindedness and immorality have their votaries, the Lord hath raised up some who live near to him, shewing good works as the fruits of that faith which is the ornament of their profession—being "not conformed to this world, but transformed, by the renewing of their minds; proving what is that good and acceptable and perfect will of God."

Among these good people may be ranked the teachers of the Sunday School; who have been indefatigable in their exertions to train up the minds of the interesting children committed to their charge. Heaven will not be unmindful of their labors of love: Their prayers and zealous endeavors will "come up for a memorial before God."

The pupils have not only been regularly instructed in reading and spelling, but faithfully taught in the principles of Religion, as contained in our excellent Catechism. They have also committed to memory a great portion of the Psalms, and the New Testament, with Hymns and Prayers. This institution, with the divine blessing, must rescue many from destruction; who have been as ignorant of the principles of Christianity, as the savage that roams the wilderness. They have learned those precepts, which will follow them through life: and it is hoped they will ever remain invulnerable to any attacks made upon their faith by the enemies of our holy religion.

The Female Benevolent Society belonging to our Church, have for eighteen months past, convened every week, for the kind and charitable purpose of making up garments for the indigent children attached to the school. They have with all the ardor of female piety, gone through the storm and tempest, visited the meanest hovel and the most weather beaten shed; in order that these young immortals might be comfortably clad, and made through the humble medium of this school, fit inhabitants for the kingdom of their heavenly Father.

Christ Church, Cincinnati.—Number of families, 71; baptisms, children, 16; communicants, removed, 6; added, 14—43; funerals, 20; Sunday schools scholars, 120.

I should have officiated more frequently in the neighboring parishes than I have done, had not my avocations been so numerous. Services have been performed in Covington and Newport, Kentucky. At Lawrenceburgh, in the State of Indiana, I have performed divine service twice. In the Miami country, at Reading, once; Round Bottom, once; Lebanon, once; Xenia, once; Hamilton, once; Dayton, twice. The latter place continues zealously affected towards the primitive customs of our Zion, and the present time is very propitious for building up the Church. They are anxious to procure a Clergyman; they deserve one; and if possible, they should have one. In the whole State, there is not probably a Church which will do more in proportion to their means for the support of religion, than the Episcopalians of St. Thomas' parish; and its situation is such as to make it favorable for spreading the Gospel in its vicinity.

On my way to the Convention, I officiated twice in Wilmington; and though the members of our communion there had never before been visited by a clergyman of the Church, yet such was the solemn attention to the service and attachment to the primitive faith, that it will amply justify exertions for missionary aid in their behalf. It is needless for me to state to the Bishop, that at least two missionaries might be usefully employed in the Miami country. The Lord has indeed been gracious unto us; and we cannot doubt but our own exertions, accompanied with those of missionaries from the east, will cause the Episcopal Church in this region to rise, increase, and flourish, as a vine which the right hand of the Lord hath planted.

O, that such of our young men in the Atlantic States as are now entering into the fold, were within the sound of the bleating of the sheep in the West, that they might hasten, in obedience to the call of the Chief Shepherd and Bishop of souls, and feed them with the bread of life, and give them to drink of the waters of salvation!

The Rev. Intrepid Morse reports to the Bishop as follows:—

That, since the last annual Convention, he has divided his services between St. James' parish, Zanesville, and St. Paul's, Steubenville; and has occasionally visited other places, as time and opportunity admitted.

The general situation of these parishes is much the same as represented in the report of last year, and the future prospect of their permanency and increase is, on the whole, encouraging; but it would be much more favorable could a minister be settled in each, in order that they might enjoy more frequent services than is possible at present. Officiating in places so widely separated from each other, the ministerial duty is attended with great personal inconvenience and fatigue; of this, however, he has not complained; yet, for the advantage of the parishes, it is much to be regretted that a minister cannot be stationed immediately in each.

Such a measure is rendered particularly necessary, by the circumstances that several places in the vicinity of these parishes earnestly desire at least the occasional services of a clergyman of our Church. Often has their present pastor been compelled to hear frequent and earnest calls, for the ministration of the Word and sacraments, in distant and destitute congregations—calls to which he could pay only a partial attention. Often has he seen fields *white unto the harvest*, but, alas! there was none to *put in the sickle*. Considering Zanesville as the center of a circle whose radius is 60 miles, within which there are hundreds and perhaps thousands of Episcopalians, what can be expected from the labors of only one clergyman, and that but half or a third part of the time, in a region so extensive? Services thus widely diffused are, in a great measure, ineffectual. Experience proves, that in order to produce any durable impressions, they must not only be regular, but *frequent*; and unless this object be obtained, the increase of our congregations cannot, ordinarily, be expected, because the means of grace under such circumstances are, in a great measure, withheld from them. It is a melancholy fact, that except there should be an increased number of laborers in this part of the vineyard, not only new parishes cannot probably be formed, but those which we already have must suffer, in the absence of regular ministrations, and decline, perhaps, solely from want of more frequent services.

St. James' Church, Zanesville.—Communicants, (added 2, removed 7, suspended 1.) 30.

St. Paul's Church, Steubenville.—Communicants, (added 20, deceased 1,) 40.

Baptisms, in the above and in other parishes, 58 children, and 10 adults—total 68; marriages 3, funeral 1.

Mr. M. has officiated on Sundays in the following places, viz: Pittsburgh twice, (by exchange with the Rev. Mr. M'Elhinney, deacon, in order to administer the communion), St. Clairsville three, Morristown one, Seneca township one, Chillicothe one, Worthington two, and Delaware one; and on week days, or evenings, in Wellsburgh, Wheeling, Smithfield, Knoxville, Springfield, Woodsfield, Malaga, Little Beaver, Somerset, Lancaster, Circleville, Columbus, Coshocton, Gnadenhueten (in the Moravian Church,) New Philadelphia, Jefferson, Perry and Millcreek townships—in most of them several times. In the last three places, some steps were taken towards the organization of parishes, there being about fifteen families of our communion in each, who, like many others, have hitherto been scattered as sheep having no shepherd; yet, with the Bible and Prayer-book in their hands, although never before visited by a clergyman of their order, they had most of them maintained inviolate attachment to the primitive doctrines, worship and faith taught therein. With tears they entreated to be supplied, were it only at distant intervals, with the services of a missionary, that they might once more be enabled to worship God in the beauty of holiness, and in the Church of their fathers, for which their hearts have long sighed in secret, while *no man cared for their souls.*

The Rev. Thomas A. Osborne reports to the Bishop, as follows:

Having no parochial cure to superintend, nor any missionary appointment whereby to be directed, it is not to be expected that much, either of interest or peculiar importance, can be contained in the annual report of my circumscribed ministerial labors.

During the summer season succeeding the Convention of last year, I regularly officiated in the little congregation of our Church at Hamilton, as often as my collegiate duties would admit. I have preached for the Rev. Mr. Johnston, when elsewhere engaged, and also once at Xenia, and twice in Columbus. In regard to the congregation first mentioned, although small in numbers, yet such is their zeal and attachment to the mode of worship in our venerable Church, it has often been a source of regret that the distance at which they are placed, and other causes, have hitherto prevented, and must continue to prevent, the performance of more frequent ministrations among them. It is due from me, to the politeness of those not connected with our communion, to mention here the becoming liberality of sentiment which they have manifested, in offering me the Presbyterian Church, whenever unoccupied by themselves, which is generally every

second Sunday. The court house, however, as being equally convenient for worship, and always free of access, has been most commonly used. The day seems at length arrived, blessed be God, when bigotry and sectarianism are every where giving place to the more expansive and Christian exercise of charitable feeling. Mankind, as they become better and more enlightened, begin to see the vanity and danger of that emulation which has but too long divided Christian from Christian. Christ Jesus and him crucified, the God and author of our salvation, when held forth and understood, as he is exhibited in the intelligible language of Gospel simplicity, will become "all in all."

From what has come under my observation in this Diocese, it appears that the harvest truly is great, but the laborers are few; yet, from the reasonable prospect that opens of seasonable relief, we can proclaim to our suffering brethren throughout this State, Behold, we bring you glad tidings of great joy! The day of your deliverance draweth nigh, when you shall no more be suffered to sit moaning by the waters of Babylon, nor your harps remain unstrung upon the boughs of the willows.

The Rev. Philander Chase, Jr., deacon, reports as follows:

That since his ordination, in June, 1820, he has constantly been employed as immediate teacher of the institution in Worthington; and that, owing to his very infirm state of health shortly after his ordination, and the confined nature of his occupation, he has been but little able to perform the services of the Church in the neighboring parishes.

He has, however, supplied the desk in Worthington constantly, during the absence of the Right Rev. Bishop, the Rector, for a great part of the last summer and autumn. He has officiated three times in Columbus, and twice in Delaware; in both of which places, it is his opinion that numbers would be added to the Church, and the present members of the same would be much increased in zeal, could means be devised for the continuance of stated services among them.

During a tour to the eastern part of the State, in the fall vacation of the institution, Mr. C. performed divine service twice at Steubenville, during the absence of the Rev. Mr. Morse; once in St. James' Church, Cross Creek; once, by request of the Rev. Dr. Doddridge, at Wellsburgh; as also in St. John's Church, Brooke county, on the Virginia side of the Ohio river; once, on his return, at Zanesville; and once, to a respectable congregation at Newark.

Baptized by Mr. C., at Worthington and Delaware, during the absence of the Rector, three adults and three infants. Funerals, 7.

On motion,

Resolved, That so much of the Bishop's address as relates to the propagation of the Gospel in the Church of Ohio, and maintaining the piety and purity of its members, be referred to select committees, with directions to report thereon to this house:

Whereupon, the following persons were appointed, viz:

On the subject of organizing a Missionary Society in the Diocese of Ohio, and drafting a Constitution of the same: the Rev. Messrs. Searle, Johnston, and Chase, Jr.; and Messrs. Gardiner, and Wells.

The committee to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the support of Missionaries in this Diocese: the Rev. Messrs. Searle, Johnston, Morse, and Messrs. Wells and Hammond were appointed.

The committee on the preservation of piety and purity in the members of our communion, to consider so much of the before mentioned address as relates to the Resolution of the House of Bishops, adopted 1817, concerning the danger of an indulgence

in those worldly pleasures which may tend to withdraw the affections from spiritual things: the Rev. Messrs. Osborne and Morse; and Charles Hammond, Esq., were appointed.

The Standing Committee, as recommended by the last Annual Convention, reported a Canon for the trial of Clergymen in this Diocese; which Canon was read and ordered to lie on the table for consideration.

Resolved, By a majority of the two orders of Clergy and Laity, that the sixth Article of the Constitution of the Church in this Diocese, as amended by the last Annual Convention, be, and the same hereby is adopted. [See Appendix.]

Resolved further, That according to the article referred to above, the Standing Committee for the ensuing year, consist of four clerical and four lay members.

The Convention adjourned till 9 o'clock to-morrow morning.

THURSDAY, JUNE 7TH, 9 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Morning Prayer was performed by the Rev. Mr. Osborne.

Henry Brush, Esq., appeared as Lay Delegate from St. Paul's Church, Chillicothe, exhibited the certificate of his appointment, and took his seat.

Mr. Seth Crocker, as delegate from St. Philip's Church, Circleville, appeared and took his seat in this Convention.

The committee on the subject of organizing a Missionary Society for this Diocese, and drafting a Constitution for the same, made report, which was read, considered, and finally adopted as follows:

Resolved, That it is expedient to form and organize a Missionary Society for the Diocese of Ohio.

Resolved, That the following Articles be adopted for the Constitution of the Missionary Society for the Diocese of Ohio.

CONSTITUTION.

ARTICLE 1. The Society shall be known and called by the name of "The Protestant Episcopal Missionary Society within and for the Diocese of Ohio."

ART. 2. Every person who shall subscribe and pay one dollar annually, shall be a member of said society, and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the society for life.

ART. 3. Every person who becomes a member in virtue of annual subscription hereby binds himself to pay to the Treasurer of the Society for the time being, his annual subscription; and agrees that an action may be sustained against him for the amount thereof, in the name of the Treasurer for the time being, for the use of the society, until notice be given to the President that such person is no longer a member of the society.

ART. 4. So soon as fifteen subscribers have subscribed this Constitution, the society shall proceed to organize itself, and choose its officers. The time and place of such organization, shall be appointed by the Bishop of the Diocese.

ART. 5. The Bishop of this Diocese shall, ex-officio, be President of the society, and President of the Board of Managers.

ART. 6. There shall be a Board of Managers to consist of twelve members, who shall be elected annually by ballot, by the members at their anniversary meeting. The Board of Managers shall elect out of their own body, one Vice President, a Treasurer, a corresponding, and a recording Secretary; who shall vote in the Board of Managers as other members. Any five of the Managers with the President or Vice President, shall constitute a board to transact business.

ART. 7. There shall be an annual meeting of the society in every year, at the place where the State Convention shall meet, on the day next succeeding the day of meeting of the Convention, and the President shall appoint some proper clergyman to deliver a sermon before the society, at such anniversary meeting.

ART. 8. The Board of Managers shall meet twice in every year, at such time and place as the President shall appoint; and as many times oftener as the President and five of the managers shall deem necessary. The President shall cause the recording Secretary to notify the managers of the time and place of such meeting, at least thirty days before the time appointed for it to take place.

ART. 9. If, from any cause, the President shall be absent or unable to act, or, if the Episcopate shall be vacant, the Vice President shall officiate as President of said society.

ART. 10. The funds of the society shall be solely appropriated to the support of Missionaries, within the Diocese of Ohio. The ecclesiastical authorities of the Diocese shall employ and direct the service of such Missionaries, who shall in all cases be subject to the Constitutions, Canons, and Rubrics of the Protestant Episcopal Church, in force in the Diocese of Ohio.

ART. 11. All sums paid by subscribers, made by voluntary donation, or collected by Agents under the direction of the Society, shall be paid into the Treasury; and only paid out by the Treasurer, upon order of the President, or Vice President acting as President. The Treasurer shall exhibit an account of the receipts and expenditures at every meeting of the Board of Managers; and also, at the anniversary meeting of the Society. His accounts shall be audited and settled once in every year, by a committee of the Board of Managers, to be appointed by the Board.

ART. 12. The names of all those who make voluntary donations to the Society, shall be recorded, and published with the amount of such donation, whenever a publication is made of the state of the funds of the Society.

ART. 13. It shall be the duty of every member to exert himself to increase the strength, and extend the usefulness of the Society; and the better to effect this, the Society shall have power to receive the aid of auxiliary Societies, which are recommended to be formed in every parish.

ART. 14. The Board of Managers shall unite with the Bishop of the Diocese, in selecting one or more persons, to make personal representations to the Bishops of the respective Dioceses of the United States, and elsewhere, if they may think proper, of the destitute state of the Church, within the Diocese of Ohio; and to obtain proper authority to solicit donations for the support of Missionaries within the same.

ART. 15. This Constitution shall not be altered, except at an anniversary meeting, by the consent of two-thirds of the members present; and alterations so made, shall have no effect until approved of by the Convention.

The committee appointed to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the support of Missionaries in this Diocese, reported as follows:—

WHEREAS, There are many vacant congregations of the Church in this State, which are unable to support ministers, and numerous members of our communion, scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

Resolved, By this Convention, that the Rt. Rev. the Bishop be requested to prepare and transmit to the Bishops of the respective Dioceses in the United States, an address setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

Resolved further, That should a Missionary Society be organized upon the plan

proposed by this Convention, the Bishop communicate the fact and object of such Society, to the several Bishops of the United States, and request their aid in furthering and promoting the objects thereof, in such manner as shall be deemed most expedient.

Read and unanimously adopted.

The committee on the preservation of piety and purity in the members of our communion, to whom was referred so much of the Bishop's address as relates to the resolution of the House of Bishops, adopted in 1817, reported as follows:—

That the resolution referred to is in the following words:

"The House of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are induced to impress upon the clergy, the important duty, with a discreet, but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented."

In respect to this resolution of the House of Bishops, the committee recommend, that the Convention adopt the following resolutions:

Resolved, By this Convention, that the foregoing resolution should be considered obligatory upon the consciences of the Clergy of the Protestant Episcopal Church; and that they ought not to omit any opportunity of urging it upon their respective congregations.

Resolved, As the sense of this Convention, that all sports arising from severe and cruel exercises, imposed upon animals of the brute creation, besides their evil tendency in a moral point of view, are inconsistent with the humane precepts and doctrines of Christianity; and ought not to be in any manner countenanced by the members of a Christian Church. And as theatrical amusements, besides that they are frequently coarse and indelicate, tend rather to excite the feelings, and inflame the imagination, than to enlighten the mind in matters of vital concern, or to correct the evil passions of the heart; they cannot, therefore, supply any thing proper for Christian improvement, and ought not to be frequented, especially by communicants.

Read and adopted.

The Convention adjourned till three o'clock, p. m.

[THURSDAY, 3 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

Mr. Collier and the Rev. Mr. Osborne, asked for, and obtained leave of absence during the remainder of the session.

The Canon for the trial of Clergymen in this Diocese, proposed by the Standing Committee yesterday, was called up for consideration, amended, and unanimously passed. (See Canon 4, in the Appendix.)

Resolved, That the Constitution and Canons of the Church in this Diocese, as

amended by the present Convention, be published with this Journal and transmitted to the several parishes in the State.

Resolved, That for the purpose of defraying the expenses of stationery and printing for the Convention hereafter, the parish of Christ Church, Cincinnati, shall pay $5; the parish of St. Thomas' Church, Dayton, $3; the parish of St. Paul's Church, Chillicothe, $5; the parish of St. John's Church, Worthington, $5; the parish of St. James' Church, Zanesville, $4; the parish of St. Thomas' Church, St. Clairsville, $4; the parish of St. Paul's Church, Steubenville, $5, each annually: and all other parishes, each $2, annually; to be collected in such manner as the Wardens of each Church may direct, and forwarded to the Secretary of the Convention by the clerical or lay delegate attending the same.

And for defraying the expenses, aforesaid, of the present Convention, and for payment of a sum due for printing the Journals of the last Annual Convention, it is further resolved, that the several parishes pay each the sum above specified, to be collected as aforesaid, and forwarded to the Bishop as soon as may be practicable.

Resolved, That the Secretary, annually, at the meeting of the Convention, shall lay before them an account of the receipts and expenditures, upon the account aforesaid.

Resolved, That the Convention now proceed to elect four Clergymen and four Laymen, as the Standing Committee for the ensuing year.

Whereupon the following persons were elected:

Clergy—The Rev's Roger Searle, Medina; Samuel Johnston, Cincinnati; Intrepid Morse, Zanesville; and Thomas A. Osborne, Cincinnati.

Laity—Mr. Benjamin Gardiner, Columbus; Bezaleel Wells, Steubenville; Joseph H. Crane, Dayton; Noah M. Brunson, Medina.

WHEREAS, The members of this Convention do, with great sensibility, reciprocate the sentiments of the Right Rev. the Bishop, in his address at the opening of the Convention, on the appointment of a day of humiliation, fasting, and prayer, for the purpose therein mentioned, therefore,

Resolved, That the Right Rev. Bishop be requested to appoint a day for the above purpose.

Whereupon, the last Friday in August of the present year was so appointed by him.

The Convention adjourned without day.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attest:

INTREPID MORSE, *Secretary.*

APPENDIX No. I.

[The Constitution, Canons, Form of Certificate, &c., being the same as those found on pages 8, 25, 26, 29, and 44, are omitted in this edition, with the exception of Canon IV, which was adopted at this Convention, as follows:—ED.]

"CANON IV. If a minister offend, in any one of the respects specified in the third Canon, application in writing, signed by his accuser, or accusers, shall be sent in the first instance to the Standing Committee, and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the Standing Committee, who joined in the report aforesaid, provided, a sufficient number of Presbyters can be had without such member,) out of whom the party accused may choose three, or if he neglect, or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place for trial, of both which, at least a month's notice shall be given to the party accused; and should he neglect, or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine fully the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge, or charges, respectively, shall communicate this decision to the Bishop; and also, in case they have found the accused party guilty, the sentence which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case shall be final."

APPENDIX No. II.

At a meeting of the members of the "*Protestant Episcopal Missionary Society, within and for the Diocese of Ohio,*" during the recess of the Convention, on the 7th instant, the following persons were chosen Managers of the same, viz:

Rev. Roger Searle, Medina; Rev. Samuel Johnston, Cincinnati; Rev. Thomas A. Osborne, Cincinnati; Rev. Intrepid Morse, Zanesville; Rev. Philander Chase, Jr., Worthington; Bezaleel Wells, Esq., Steubenville; Benjamin Gardiner, Esq., Columbus; Charles Hammond, Esq., St. Clairsville; Henry Brush, Esq., Chillicothe; Ezra Griswold, Esq., Worthington; Mr. John Hall, Ashtabula; Mr. Rufus Murray, Ridgeville.

The Board of Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution of the Society; whereupon, the following persons were duly chosen, viz: Rev. Roger Searle, Vice President; Rev. Samuel Johnston, Corresponding Secretary; Rev. Philander Chase, Jr., Recording Secretary; Benjamin Gardiner, Esq., Treasurer.

At a subsequent meeting of the Board of Managers, held at the house of the Rt. Rev. P. Chase, on the 8th instant, there were present—Rt. Rev. P. Chase, President; Rev. R. Searle, Vice President; Mr. Morse; P. Chase, Jr. Recording Secretary; B. Gardiner, Esq., Treasurer; Henry Brush, Rufus Murray, John Hall, and Ezra Griswold.

The Rev. Philander Chase, Jr., Deacon, was nominated and unanimously chosen, to be recommended to the Bishop to carry into effect the objects of the resolution by the Convention of this year, providing for a personal application to the bishops, clergy, and laity of our communion, at the eastward, for aid in furthering and promoting the objects of this Society.

It was then

Resolved, That the President of the Society be requested to compensate the aforesaid Rev. Philander Chase, Jr., for his agency and services—1st, by allowing to him his reasonable traveling expenses; 2d, such reasonable compensation as he would otherwise receive in the employment he will be taken from in the Seminary at Worthington; and 3d, the aforesaid be paid out of any funds in the treasury of the Society.

Resolved, That, in pursuance of the 13th article of the Constitution of this Society, there shall be printed the Constitution and Proceedings of the Board of Managers, and immediately forwarded to each of the parishes in this Diocese; and,

Resolved, further, That a blank form of the contemplated auxiliary Societies be forwarded in the same sheet.

[Agreeably to the foregoing resolution, a blank form of the contemplated auxiliary Societies accompanies this communication, on a separate sheet.]

APPENDIX No. III.

To the Ministers, Congregations, and Members of the Protestant Episcopal Church in the Diocese of Ohio, their affectionate Bishop and Pastor sendeth greeting:

DEARLY BELOVED IN THE LORD: Whereas, the Convention of this Diocese, commiserating the deplorable situation of many thousands of Christians, who, in this new country, are so scattered and destitute as to preclude them from the enjoyment of anything like stated ministration of the word and sacraments of the Gospel, did, at their late session, unanimously recommend the appointment of A DAY OF HUMILIATION, FASTING AND PRAYER, UNTO ALMIGHTY GOD, wherein to supplicate his mercy and goodness, in the forgiveness of our sins, and sending forth and maintaining his faithful ministers, to preach his Gospel and feed his people; and did also recommend the last Friday in August next to be that day: therefore, be it remembered that the same, the last Friday in August, in this year of our Lord, 1821, is recommended, and hereby appointed, to be observed as a day of humiliation, fasting and prayer, unto Almighty God, in which the ministers and people belonging to the congregations and parishes in communion with the Protestant Episcopal Church in the Diocese of Ohio, are earnestly requested to assemble themselves together, in their several places of worship, for the purposes aforesaid, then and there to pour out their hearty desires and prayers unto the fountain of all goodness, and the giver of all grace, in the devout use of our primitive liturgy, and such forms as are hereunto annexed, and directed for that purpose.

(Signed) PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio.

Lessons appointed.—1. Jer. 3d, verse 12th to the end. 2. St. Luke, 21st chapter.
Proper Psalms.—3d Selection.
Epistle and Gospel and Collects, to be used as on Ash-Wednesday.

A Prayer appointed to be used by all the ministers and parishes of the Protestant Episcopal Church in the Diocese of Ohio, immediately before the General Thanksgiving, on the last Friday in August, 1821, and on all Sundays and holy days succeeding, till the meeting of the Convention of 1822:

Almighty and Everlasting God, Heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son, we humbly beseech thee that thou wouldst mercifully look upon the same, especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly beseech thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace, to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the laity, throughout our country, to give liberally of the abundance which thou hast given unto them, in support of the laborers whom thou mayst be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally; and especially here, where the sheep are so scattered, and the shepherds so few. And we beseech thee to give to those who are, or shall be, ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory, and set forward the salvation of thy people.

Hear us, O Lord, in Heaven, thy dwelling place; and when thou hearest, forgive, and grant these our earnest petitions, through Jesus Christ our Lord. AMEN.

*** The next Annual Convention will be held at Worthington, on the first Wednesday in June, 1822.

1822.

JOURNAL

OF THE

FIFTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 5TH, 6TH, AND 7TH, A.D. 1822.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and Rector of St. John's Church, Worthington.

The Rev. ROGER SEARLE, Rector elect of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek. [Zanesville.

The Rev. PHILANDER CHASE, Jr., Deacon, Minister of St. James' Church,

The Rev. EZRA B. KELLOGG, Deacon, Minister of St. Paul's Church, Chillicothe; All Saints' Church, Portsmouth; and St. Philip's Church, Circleville.

The Rev. SPENCER WALL, Deacon, officiating at St. Thomas' Church, Dayton, and at Springfield and Piqua.

LAY DELEGATES.

St. John's Church, Worthington—Ezra Griswold, Stephen Maynard, Arory Buttles.
St. Peter's Church, Delaware—Chester Griswold, Joseph L. Webb.
Grace Church, Berkshire—William Smith.
St. Philip's Church, Circleville—Guy W. Doan.
St. Paul's Church, Chillicothe—Richard Douglas.
St. James' Church, Zanesville—Arius Nye.
St. Paul's Church, Steubenville—Brice Veirs.
St. James' Church, Cross Creek—Abner P. Pinney.
St. Thomas' Church, St. Clairsville—John M. Jones.
St. Paul's Church, Medina—Noah M. Bronson, Rufus Murray.
St. James' Church, Boardman—Trial Tanner.
St. Peter's Church, Ashtabula—John Hall.
St. Paul's Church, Norwalk—Samuel Sparrow.
St. Peter's Church, Morristown—Lemuel G. Humphrey.

WORTHINGTON, WEDNESDAY, JUNE 5TH, 1822.

THIS being the day appointed by the Constitution of the Protestant Episcopal Church in the State of Ohio for the meeting of

* "Delaware, O.: Printed by Griswold & Howard, at the office of the Delaware Patron. 1822."

the Annual Convention of the same, several of the Clergy and Lay Delegates attended at half-past 10 o'clock, A. M., in the hall of the College edifice, which had been appointed by the Bishop as the place of meeting.

Morning Prayer was conducted by the Rev. Intrepid Morse; and after an appropriate sermon and the administration of the Holy Communion, by the Bishop, the following Clergy took their seats:

Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Philander Chase, Jr.,
Rev. Ezra B. Kellogg,	Rev. Spencer Wall.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

Ezra Griswold,	Stephen Maynard,	Arory Buttles,
Chester Griswold,	Joseph L. Webb,	William Smith,
Guy W. Doan,	Richard Douglas,	Arius Nye,
Brice Veirs,	Abner B. Pinney,	John M. Jones,
Noah M. Bronson,	Rufus Murray,	Trial Tanner,
John Hall,	Lemuel G. Humphrey,	Samuel Sparrow.

Agreeably to the 45th Canon of the General Convention of 1808, the Rt. Rev. Bishop Chase delivered the following Address:

REV. BRETHREN, AND GENTLEMEN OF THIS CONVENTION:—Since our last meeting, I have performed but little Episcopal duty; but that little, though mixed with much imperfection, has been the extent of my abilities.

Cramped in my circumstances, and attacked by a violent and lingering disorder, last summer, I was unable to perform but a small part of what I had wished to do in the vineyard of our adored Master. I, however, visited Chillicothe, Portsmouth, Zanesville, and Marietta. Near the last mentioned place, in company with the Rev. Mr. Morse, I was seized with the bilious cholic and intermitting fever so severely, that I was obliged to be transported in a boat for several miles, to the house of a friend, on the margin of the Muskingum river, whence, after about three weeks' sickness, I returned home; all the *appointments* at the east and north being thus frustrated, and my weak state of health not permitting a renewal of them. To those persons who, with great kindness and assiduity, ministered to me, and to the Rev. Mr. Morse, (for he was also my companion in sickness,) I beg leave in this way to make my acknowledgments of sincere gratitude. I have since understood that some considerable preparations are making for the erection of a church at Marietta.

During the past year, only the following confirmations took place: At Worthington, on Whitsunday, eighteen persons; St. James' parish, Zanesville, August 5th, six; All Saints', Portsmouth, 24th July, four;—in all, twenty-four.

On the 12th of September last, by divine grace I was the instrument of consecrating to the service of Almighty God, *St. Paul's Church*, in Chillicothe; which Episcopal act is rendered doubly interesting, by the circumstance of its being the first of the kind west of the Alleghany Mountains. The church is small, but neat and commodious, having already a small organ and good music. Much praise is due to the gentlemen who, under very discouraging circumstances, have persevered to the accomplishment of this good work; and I am peculiarly grateful to Divine Providence, in that, with the finishing of their church, the parish have, I hope, permanently secured the services of a pious and able minister of the Lord Jesus. The parish of All Saints' Church, at Portsmouth, I had visited in July, and found their unanimity and zeal in the cause of truth and piety unabated. The Rev. Ezra B. Kellogg, Deacon, having been regularly received into the Diocese, by letters dimissory from the Bishop of New York, is fixed, for the present,

at Chillicothe, Portsmouth, and Circleville. What congregations, however small and depressed, will not take courage, when witnessing the blessing with which God hath been pleased to crown the efforts of these interesting parishes!

The connexion subsisting between the Rev. Intrepid Morse and the parish of St. James' Church, Zanesville, has been dissolved in great harmony: the former will henceforth confine his parochial services to Steubenville and vicinity, and the latter will be supplied by the ministrations of the Rev. P. Chase, Jr.

The Rev. Spencer Wall, Deacon, came regularly into the Diocese, with letters of recommendation from the Rt. Rev. Bishop Kemp, of Maryland. I advised the offer of his ministerial services to those hitherto much neglected places at the western part of the Diocese, viz: Dayton, Springfield, and Piqua. At these he labored from the 19th of October to the 24th of March last, when he had some thoughts of quitting his station; from which, considering our destitute situation, I was so happy as to dissuade him, so that he still continues among them. From his report, dated the 27th of March, 1822, I make the following extracts:

"Regular and stated ministrations at these three places, and the country adjoining them, would, beyond question, contribute much to the prosperity of the Church, in the western part of the Diocese. At Piqua, the prospects are such as to justify sanguine expectations of the permanent establishment and regular growth of the Church. Her friends have already raised a subscription amounting to about six hundred dollars, for the purpose of erecting a church. The donation of a lot has been made, and the deed ready to be executed, as soon as the society receives a corporate form in law. It is intended to commence the building as soon as the weather will permit, and complete it the present year. The services and doctrines of the Church are acceptable to the people generally, and by many cherished with cordiality; but unless they be soon supplied with occasional ministrations, this infant establishment will be entirely lost."

I make the above extract of the prospects at Piqua, in particular, because it is a place never before visited, neither by myself nor any of our clergy. To lovers of primitive truth how cheering the prospect, to see the divine seed take root in a soil so new, and yet so free from the weeds and briars of modern prejudices. Other places there doubtless are, equally congenial, had we more faithful laborers, who, regardless of toil and hardship, would make the glory of their Redeemer's cause their paramount object.

Though unable, as I have observed, to visit in person the Churches at the north, south-west, and east, during the last year, yet the tidings from them, through the medium of their respective clergy, and others, have been, as far as our destitute condition would permit, by no means void of consoling, and even animating prospects.

The parish of St. Thomas' Church, St. Clairsville, have, mostly through the laudable exertions of a few individuals, been enabled to build and finish a church, respectable for its size and convenience; and I am just now informed that it is ready for consecration to the service of Almighty God.

The exertions of the Rev. Mr. Searle, on the Connecticut Reserve lands, and in Huron county, have met with my most cordial approbation, and, I humbly hope, will be rewarded by Him in whose service he so faithfully labors. The formation of a parish at Norwalk excites feelings of great desire to see them, and to join in prayers with them, to the Great Head of the Church, for heavenly blessings on our infant Zion.

I cannot suppress my grateful feelings to our Heavenly Father, that he continues to bless the people at Morristown, in Belmont and in Monroe counties, with the spirit [of] patience and perseverance in the cause of religion, though under circumstances of great deprivation. At the former place they have constant lay reading, and by these means have kept together. and have commenced the building of a small but decent church. In Monroe, the lambs are not entirely scattered, though they have had but one visitation of a person in holy orders since the summer of 1820. O, God of mercy! pity our destitute condition, and send forth laborers into thy harvest. Good accounts have been received from Cincinnati. The labors of a pious minister seem much blessed, and the number of the faithful is gradually increasing.

On the whole, considering our infant state, the great difficulties we have to encounter, in being so scattered and so poor, we have, in the events of last year, in the patient sufferings of our clergy, and in the perseverance of our people, received such evident tokens of the divine goodness and mercy, that we have great reason to bless God and take courage. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

That amidst all our sufferings and melancholy forebodings the good God hath remembered mercy, I would inform the members of this Convention that the resolutions entered on the journals of last year, requesting me to prepare and transmit to the Bishops of the respective Dioceses in the United States *an address*,

setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting aid and assistance in procuring missionaries to reside among them, and also to communicate the existence of our Missionary Society to the same, and request their aid in furthering and promoting the objects thereof, were, according to my ability, complied with. A copy of the said address is now submitted to the Convention for their inspection. The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward, with his choicest blessings, those who have thus been mindful of our wants and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions to provide for and feed the lambs of Christ scattered through our wild world, and now perishing for lack of spiritual food; and to this end may God bless all our endeavors, through Jesus Christ our Lord.

The Rev. Intrepid Morse was elected Secretary of the Convention.

The rules of order observed in the last Annual Convention, were adopted, and the House adjourned till four o'clock, p. m.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled, pursuant to adjournment.

The Clergy were called upon for their Parochial Reports, required by the 45th Canon of the General Convention, which were presented, read, and as required by the said Canon, are inserted on the Journals:

The Rt. Rev. Philander Chase, D. D. Rector:—

St. John's Church, Worthington.—Communicants, (died 4, suspended 1, removed 16,) 80; in Trinity Church, Columbus, (died 1, suspended 1,) 10; in Grace Church, Berkshire, 15; in St. Peter's Church, Delaware, 20; total, 125. Baptisms in these and other places, upwards of 150, of whom 20 were adults. Marriages, 7.

Rev. Roger Searle, Rector elect:—

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. Paul's Church, Medina.—Aggregate number of families, 58; aggregate number of communicants, (died 6,) 70; baptisms, (infants 31, adults 4,) 35; marriage, 1; funerals, 9.

Rev. Roger Searle, officiating minister:—

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and St. Paul's Church, Norwalk.—Aggregate number of families, 103; communicants, (died 1,) 111; baptisms, (infants 34, adults 4,) 38; marriages, 4; funerals, 2.

Rev. Ezra B. Kellogg, minister:—

St. Paul's Church, Chillicothe; All Saints' Church, Portsmouth; and St. Philip's Church, Circleville.—Aggregate number of families, 54; communicants, 38; baptisms, (infants 11, adults 7,) 18; funerals, 4.

In all these parishes, an increasing attachment for the Church and her devout services is manifested; they deserve much for their pious exertions; and it is fondly hoped they may be built up in "the unity of the spirit, in the bond of peace, and in righteousness of life."

The Rev. Samuel Johnston reports to the Bishop as follows:—

Since my last report nothing material has occurred in the parish in which I officiate. Arrangements have been made to organize a Bible class, which is to attend recitations once in the week; and from the good effects which such associations generally produce, in exciting a more serious and devout perusal of the scriptures, we hope our efforts may not be unsuccessful.

I must here bear my testimony to the advantages of a conformity, as far as circumstances will permit, to the festivals and fasts of the Church. Such is their beautiful order and pious tendency, that they are seldom celebrated without

producing the most favorable results. I have, therefore, in compliance with my duty, observed them as they occurred, and have also held services on Fridays, during Lent, and attended Church each day in Passion week.

The Sunday school is flourishing. The youth of both sexes have regularly assembled on the Lord's day, and are called on to join in prayers and praises to their heavenly Father. They appear to appreciate the privileges and blessings of moral and religious instruction. The teachers have been unremitted in their exertions, that the school might flourish, as also the females in procuring garments for the indigent.

Since the last Convention, I have visited and preached in the following places, viz: Springfield, Dayton, Hamilton, Carthage, Reading, Xenia, and at the funeral of Maj. Smith of Kentucky. In holding services in the Miami country, I am more and more confirmed in the opinion, in consequence of its numerous flourishing villages, containing in them many families favorably inclined towards our Church, that could two Missionaries be directed to travel among them, it would result most favorably to the cause we have at heart. And I have uniformly felt authorized to encourage the expectation of missionary aid, during this summer. The more readily to effect this object, in accordance with the recommendation of the Convention, our parish have formed a society auxiliary to the "Protestant Episcopal Missionary Society, within and for the Diocese of Ohio." We are solicitous that the parent society should be supported by numerous auxiliaries, thus enabling it to perpetuate the blessings of our holy faith.

The following is from the parish records:

Christ Church, Cincinnati.—Families, 76; communicants, (added 4, died 2,) 45; baptisms, 12; marriages, 6; funerals, 17; Sunday school scholars, 130; catechumens, 31.

Rev. Mr. Morse reports to the Bishop as follows:—

That he continued to attend alternately, the parish of St. James' Church, Zanesville, and St. Paul's, Steubenville, until January last, when he relinquished the pastoral care of the former, and confined his services chiefly to the latter. Since Easter he has taken charge of St. James' Church, Cross Creek, (vacant by the resignation of the Rev. Doct. Doddridge,) under an engagement to officiate there one-fourth of the time during the present year, the remainder to be devoted to Steubenville; in which place, the upper part of the Academy has been fitted up for public worship.

St. Paul's Church, Steubenville.—Families, 30; communicants, (added 12, removed 2,) 50.

St. James' Church, Zanesville.—Communicants, (added 4, removed 4,) 30; baptisms, (33 children, 1 adult,) 34; marriage, 1; funerals, 3.

By reason of illness during a part of last season, the services of Mr. M. were somewhat circumscribed; by the divine blessing, however, he was enabled to organize two parishes in Coshocton county, the one by name of St. Matthew's Church, in Perry township, and the other St. Mark's Church, in Millcreek township, each consisting of about twenty families.

Mr. M. has also officiated on Sundays, in Worthington, Pittsburgh, Circleville, and Union township; and on other days, in Chillicothe, Lancaster, Morristown, Springfield, Smithfield, together with some intermediate places.

The prospects of religion are generally encouraging; yet there is still great want of laborers in this part of the Lord's vineyard, for the prosperity, if not the very existence of the Church,—the ark of God's covenant.

Rev. Spencer Wall, Deacon, officiating at St. Thomas' Church, Dayton, and in Springfield, and Piqua, in addition to his former report observes:—

That he has baptized five persons, and celebrated three marriages; and that the services of another clergyman are much needed in the Miami district.

The Rev. P. Chase, Jr., Deacon, reports to the Bishop as follows:—

That immediately after the last Convention, during the vacation of the institution, then under his charge, he made a tour in the southern part of the State; preaching once at Circleville, once at Chillicothe, and thrice at Portsmouth; of which places he declined saying any thing, as they are now under the charge of the Rev. Mr. Kellogg. Mr. C. adds that he continued to supply the desk in Worthington, during the absence of the Rector, throughout the summer till the fall vacation in September; on the 21st of which month he left the State, to

setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting aid and assistance in procuring missionaries to reside among them, and also to communicate the existence of our Missionary Society to the same, and request their aid in furthering and promoting the objects thereof, were, according to my ability, complied with. A copy of the said address is now submitted to the Convention for their inspection. The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward, with his choicest blessings, those who have thus been mindful of our wants and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions to provide for and feed the lambs of Christ scattered through our wild world, and now perishing for lack of spiritual food; and to this end may God bless all our endeavors, through Jesus Christ our Lord.

The Rev. Intrepid Morse was elected Secretary of the Convention.

The rules of order observed in the last Annual Convention, were adopted, and the House adjourned till four o'clock, p. m.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled, pursuant to adjournment.

The Clergy were called upon for their Parochial Reports, required by the 45th Canon of the General Convention, which were presented, read, and as required by the said Canon, are inserted on the Journals:

The Rt. Rev. Philander Chase, D. D. Rector:—

St. John's Church, Worthington.—Communicants, (died 4, suspended 1, removed 16,) 80; in Trinity Church, Columbus, (died 1, suspended 1,) 10; in Grace Church, Berkshire, 15; in St. Peter's Church, Delaware, 20; total, 125. Baptisms in these and other places, upwards of 150, of whom 20 were adults. Marriages, 7.

Rev. Roger Searle, Rector elect:—

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. Paul's Church, Medina.—Aggregate number of families, 58; aggregate number of communicants, (died 6,) 70; baptisms, (infants 31, adults 4,) 35; marriage, 1; funerals, 9.

Rev. Roger Searle, officiating minister:—

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and St. Paul's Church, Norwalk.—Aggregate number of families, 103; communicants, (died 1,) 111; baptisms, (infants 34, adults 4,) 38; marriages, 4; funerals, 2.

Rev. Ezra B. Kellogg, minister:—

St. Paul's Church, Chillicothe; All Saints' Church, Portsmouth; and St. Philip's Church, Circleville.—Aggregate number of families, 54; communicants, 38; baptisms, (infants 11, adults 7,) 18; funerals, 4.

In all these parishes, an increasing attachment for the Church and her devout services is manifested; they deserve much for their pious exertions; and it is fondly hoped they may be built up in "the unity of the spirit, in the bond of peace, and in righteousness of life."

The Rev. Samuel Johnston reports to the Bishop as follows:—

Since my last report nothing material has occurred in the parish in which I officiate. Arrangements have been made to organize a Bible class, which is to attend recitations once in the week; and from the good effects which such associations generally produce, in exciting a more serious and devout perusal of the scriptures, we hope our efforts may not be unsuccessful.

I must here bear my testimony to the advantages of a conformity, as far as circumstances will permit, to the festivals and fasts of the Church. Such is their beautiful order and pious tendency, that they are seldom celebrated without

producing the most favorable results. I have, therefore, in compliance with my duty, observed them as they occurred, and have also held services on Fridays, during Lent, and attended Church each day in Passion week.

The Sunday school is flourishing. The youth of both sexes have regularly assembled on the Lord's day, and are called on to join in prayers and praises to their heavenly Father. They appear to appreciate the privileges and blessings of moral and religious instruction. The teachers have been unremitted in their exertions, that the school might flourish, as also the females in procuring garments for the indigent.

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prosecute his journey to the Eastward, and fulfill engagements with the Missionary Society of this Diocese; being absent till the 12th of March, 1822. On the subjects of this journey, he will report to the Missionary Society.

Shortly after his return, he visited the vacant parishes of Berkshire and Delaware, in each of which places, he officiated on Sunday. On the 19th April, he left this, on a tour to the southeastern part of the State—and on the 21st. held divine service, and preached in Newark; 22d, in Zanesville; 26th and 29th, in Marietta; 27th, in Union township; May 4th, in Malaga, Monroe county; 5th, at Mr. Dement's, on Seneca creek; 6th, at Mr. Wendell's, on Little Beaver; 7th, at Morristown; 12th, at Steubenville, during the absence of the Rev. Mr. Morse; 15th, near Smithfield, at Mr. Finley's; 19th, at Zanesville; and on the 22d, reached Worthington.

Mr. C. further reports that since his return from the Eastward, he has agreed to take charge of the parish of St. James' Church, Zanesville, vacant by the removal of the Rev. Mr. Morse, as well as to open there a school for a small number of children.

Baptisms, (adults 4, infants 14,) 18; marriage, 1; funerals, 3.

The following report from the Trustees of the Bishop's Fund, forwarded to the Convention, was presented and read:

The undersigned, two of the Trustees of the Bishop's Fund of the Protestant Episcopal Church in the Diocese of Ohio, report:

That since their appointment, in 1819, they have not thought it advisable, in consequence of the pecuniary pressure under which the country has been laboring, to address the circular letter to the Wardens and Vestrymen of the respective parishes in this Diocese, as required by the third resolution on that subject, of the Convention of 1819.

In discharging the duty assigned the Trustees by the fourth resolution of the same Convention, they petitioned the Legislature for an act of incorporation, in the winter of 1819–20; at which time a Bill was reported, and postponed to the next session of the Legislature. At the next session of the same body, the application was renewed and a law passed, incorporating "the Trustees of the Bishop's Fund of the Protestant Episcopal Church, in the Diocese of Ohio;" a copy of which law, is hereunto annexed, for the information of the Convention.

The Trustees have held themselves in readiness to perform the duties required of them, by the second and fifth resolutions of the Convention of 1819; but as no donations, or conveyances of money or other property have been made to them by the parishes, or individuals, for the use of their trust, they have had no drafts upon their judgment or discretion, for its management or distribution, for the benefit of the Episcopal Fund. All which is respectfully submitted.

(Signed) JOHN C. WRIGHT, } *Trustees.*
June 3, 1822. JOHN MATTHEWS, }

"*Copy of An Act to incorporate the Trustees of the Bishop's Fund of the Protestant Episcopal Church in the Diocese of Ohio.*

"SEC. 1. *Be it enacted by the General Assembly of the State of Ohio*, That Benjamin Gardiner, John Matthews, and John C. Wright, and their successors in office, be and they are hereby created a corporation and body politic, by the name and style of the Trustees of the Bishop's Fund of the Protestant Episcopal Church of the Diocese of Ohio; by which name they shall be and are hereby made capable of receiving, holding, and disposing of any estate, real or personal, which may be in them invested, for the support and maintenance of the Bishop of the Protestant Episcopal Church within the Diocese of Ohio; and by which name they may sue and be sued; and in relation to the property in them invested, do and perform every act necessary for the receiving, safe keeping, using, and disposing of the same to the best advantage: *Provided*, That the actual value of the property invested as aforesaid shall not exceed ten thousand dollars, nor the annual income thereof fifteen hundred dollars.

"SEC. 2. *Be it further enacted*, That the trustees of the Bishop's Fund of the Diocese of Ohio shall be elected triennially, by the Convention of the Diocese of Ohio, and shall continue in office until their successors are duly appointed. And this corporation shall, at all times, be subject to be altered, new modeled, or repealed, as the General Assembly may deem useful: *Provided*, That no alteration, modification, or repeal, shall divert the use of said fund from its original destination; which is hereby declared to be, making provision for the support of the Bishop of the Protestant Episcopal Church for the Diocese of Ohio.

(Signed) JOSEPH RICHARDSON,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate."

January 24, 1821.

On motion,

Resolved, That this Convention do accept and adopt the act of the Legislature of the State of Ohio, passed in General Assembly the 24th day of January, 1821, entitled "An act to incorporate the Trustees of the Bishop's Fund of the Protestant Episcopal Church of the Diocese of Ohio."

The Convention adjourned till 8 o'clock to-morrow morning.

THURSDAY, JUNE 6TH, 8 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Present as yesterday. Divine service was performed by the Rt. Rev. the Bishop.

On motion,

Resolved, That trustees of the Bishop's Fund, for three years next ensuing, be now elected.

Upon which, Mr. John Matthews, Putnam; Mr. Noah M. Bronson, Medina; and Mr. Zaccheus Biggs, Cincinnati, were, by ballot, duly elected to the said office.

On motion,

Resolved, That a committee of three be appointed to take into consideration the act incorporating the trustees of the Bishop's Fund, and to report to this Convention such measures of instruction for the trustees as they may deem most proper.

Whereupon, Messrs. R. Douglas, G. W. Doan, and A. Nye, were appointed.

Resolved, That the Convention now proceed to elect four clergymen and four laymen as the Standing Committee for the ensuing year.

The following persons were accordingly elected: The Revs. Roger Searle, Medina; Samuel Johnston, Cincinnati; Intrepid Morse, Steubenville; and Thomas Osborne, Cincinnati. Mr. William Little, Delaware; Bezaleel Wells, Steubenville; Noah M. Bronson, Medina; and Arory Buttles, Worthington.

Voted, That there be a recess of the Convention, in order to attend the first anniversary meeting of the Missionary Society of the Diocese of Ohio. (See Appendix.)

[THURSDAY, 4 O'CLOCK, P. M.

The Convention met, 4 o'clock, p. m.

Resolved, That the eleventh article of the Constitution of the Missionary Society, as amended at the anniversary meeting, be approved of, and adopted by the Convention.

The committee appointed "to take into consideration the act incorporating the Trustees of the Bishop's Fund, and to report such measures of instruction for the trustees as they may deem most proper," report: That there appears to your

committee to be some imperfection in the act for the incorporation of the Trustees of the Bisoop's Fund, in this—that no provision is made in said act for filling vacancies, which may occur by death, resignation, or otherwise, in said board, within the triennial period; they therefore recommend that the Convention adopt the following resolution:

Resolved, That the trustees of said fund be requested to apply to the Legislature so to amend said act, as that all vacancies, occurring in said board during the recess of the Convention, may be filled by the Bishop; and that the trustees, so appointed by him, shall hold their places until the next annual Convention thereafter, when the Convention shall proceed to fill such, or any, vacancies which shall have occurred.

(Signed) GUY W. DOAN,
ARIUS NYE,
RICHARD DOUGLAS.

The above report was read and adopted by the Convention.

Resolved, That this Convention acknowledge, with the warmest gratitude, the liberal donations of their brethren in the Atlantic States, to the Missionary Society of this Diocese, under [the] patronage of the Convention, for the support of missionaries therein; and they trust, by the blessing of the Great Head of the Church, this liberality will redound to the lasting benefit of our infant Zion, and to the welfare of immortal souls.

The Convention adjourned till 8 o'clock to-morrow morning.

FRIDAY, JUNE 7, 8 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Divine service was performed by the Bishop.

Resolved, That a committee of three be appointed, to take measures for the publication of the Journals of the present Convention, the proceedings of the Missionary Society at their late anniversary, and the Pastoral Letter of Bishop Chase, delivered at the opening of the Convention.

Whereupon, the Rt. Rev. Philander Chase, Ezra Griswold, Esq., and Dr. Noah Spalding, were appointed.

Resolved, That the parishes which have not yet forwarded the sums assessed by the Convention of 1821, for defraying the expenses of stationery and printing, be, and they hereby are, earnestly requested to forward the same to Ezra Griswold, Worthington, or to Noah Spalding, Delaware.

The Convention adjourned without day.

PHILANDER CHASE,
Bishop of the P. E. Church in the Diocese of Ohio.

Attest:
INTREPID MORSE, *Secretary.*

*** The next annual Convention will be held at Worthington, on the first Wednesday in June, 1823.

APPENDIX.

A PASTORAL LETTER,

OF

JUNE THE 5TH, 1822.

A PASTORAL LETTER, to the members of the Protestant Episcopal Church in the Diocese of Ohio, will be predicated on the words of St. Paul to the Ephesian Christians, then under his spiritual care. These may be seen in his Epistle to them, at the 6th chapter and 13th verse:

"*Take unto you the whole armor of God, that you may be able to withstand in the evil day.*"

This Epistle was written in times of great trial and spiritual danger; when the world frowned on the infant Gentile Church; when all the passions of our corrupted nature openly opposed its progress; and the apostate spirits were exerting their utmost efforts to strangle Christianity in its cradle.

Did any then begin to lend a listening ear to the small still voice of divine truth, preached by the humble ministers of a crucified Lord? The majority were in arms against them, because they followed not the multitude to do evil. Honor and power were at their command; and should *such* be sharers in these, as taught mankind, that neither honor nor power could be enjoyed but in subserviency to the laws of the true God of heaven and earth? The world had owned nature for their God; and could *they* be countenanced, who taught that nature was desperately corrupted by sin, and must be regenerated by the Holy Spirit, and trained up to heavenly-mindedness? The unrestrained indulgence of their passions had been deified, and, in every shape, had received their religious adoration; and could Christians be suffered to live whose doctrines would demolish the altars of corruption, and persuade men to submit unto a religion of abstinence and self-denial, of purity and holiness?

Satan had betrayed them into endless error, by his pretended oracles of divination; and should *they* escape the most direful vengeance, who, on the very threshold of their religion, in their baptismal engagements, renounced the devil and all his works; who abjured all mystic enchantments,—all appeals to Delphic Oracles,—all regard to false miracles and false prophecies? Should men, whose religion in its first principles abjured all these, (the sweet means of governing the ignorant and of subjecting the world to the artful and the cunning,) be exempted from the keenest sword of persecution? Would not Satan guard his prey like a vulture, and indiscriminately destroy all who disputed his empire?

And what had the disciples of the meek and humble Jesus, to defend themselves against such enemies as these? Even that, and that only, which is mentioned by the Apostle—the whole "*armor of God,*" the pure religion of their Lord; a religion of divine truth; a religion of love and good will towards men—of faith in the promises of God, and of obedience to all his commands; a religion of true hope and true fear—hope of a blessed immortality after this painful life is ended, and of fear lest this hope should be lost, through defection and sin; a religion of prayer to the true God and of trust in his divine aid, that amidst all the changes and chances of this mortal life, they might serve him with an undivided affection, and, under his almighty protection and through his infinite mercy, be received into eternal joy. This is the sum of that religion which Christ Jesus bequeathed to his faithful disciples; this that divine armor which he left to his Church, and with which the Holy Apostle exhorts the Ephesian Christians ever to keep themselves clothed, in all the exigencies of their spiritual warfare.

That the like exhortation is necessary in the Christian church at the present day, is but too apparent. What though the Enemy has been foiled in his *open* attempts to destroy the Church of God, yet has he not other means equally suited to his purpose? The sword of persecution has been sheathed; the wood of the cross, on which so many thousands of Christians expired in agony, has crumbled to dust; the flame which wrapt the bodies and received the last sigh of expiring martyrs, has been long since extinguished; yet the danger is not over; the conflict still subsists between the Church and her enemies. Her destruction, and the ruin of her children, are still sought, though the means are changed. Instead of an *open foe*, we have now an *insidious traitor;* instead of the roaring lion, devouring in open day, we have now the serpent, with all his wiles, beguiling the unwary, flattering the vain, feeding the avaricious, inflating the proud, instigating the malicious, and offering indulgence to the voluptuous. Against such a foe, must the Church of Christ now contend—a foe which surrounds the camp of God, like "the mixed multitude" which attended Israel from Egypt to Canaan—a foe which *serves* the Church but to *destroy* her children. Against a foe like this, it behooves the ministers of God to warn you to be most constantly on your guard; and, that your vigilance may be effectual, it is also their duty to expose the various expedients used from time to time by the enemy, to deceive and to destroy. To this end they must warn you, ever to bear in mind the grand distinctions between the world and the Church—of that world which you renounced at your baptism, and of the Holy Community into which you were then admitted, to train you for future happiness.

The world, as such, is full of wickedness, as the waters cover the sea. Its every sentiment is formed on principles directly opposed to those which should govern the Christian. All its opinions and practices are the reverse of the Church of God; and whatever shape they come in, whether in the array of an open enemy to persecute us for our principles, or in the garb of a friend to seduce us from our duty, they must be resisted.

In the Holy Church you are taught to believe in God, to read his word, to fear, to love and obey him, as your first and greatest duty. In the world, you will be enticed constantly to listen to insinuations the opposite of all this. God will be banished from your minds by ten thousand arts the most beguiling. Pleasure will step in with her fatal blandishments. To her will succeed mammon—the pursuit of riches, of honors, and the cares of life.

Should all this be unable to shake your faith and take your thoughts altogether from the Being who made you, a *compromise* will be attempted. You *may* believe in God, if you will give your hearts to the world; you may think you believe in his word, if you will never read it; you may fear him, if you will do it only in the hour of danger; you may love and obey him, if you will do it only as a secondary duty, in subserviency to the love of the world, and in obedience to its wicked customs. This is the composition, and these are the terms, on which the enemy delights to see you engaged. Indulge him not, I beseech you. Maintain your allegiance to your Heavenly King, by giving him the first fruits of your choicest affections, of your love and faithful obedience, and his blessing and kind protection will ever attend you.

Again: In the Holy Church, you are taught that God is *just*—that this attribute, to an infinite perfection, constitutes an essential part of the Divine character. But, in the world, you will find this sacred truth never truly and practically admitted. There, if you are at all permitted to believe in a Divine Being, you must alter his character; and thus, by changing his attributes, you transfer your faith from the true to a false God—to an idol of human imagination, who, it is thought, will save men in all the unhallowed courses of wilfull sin; or who will save them, not according to the demands of justice, as expressed in his Holy Word—not according to their works, as he hath promised, but by an antecedent decree of fate, unalterable by any conditions of faith or good deeds, or the want of them. Be not then deceived, I entreat you. God is just, and is no otherwise the justifier of sinners than as they believe his word, obey his law, and rely on his promises.

Again: In the Church of God, you are taught, and, from the Holy Scriptures therein constantly read, you have the best evidence firmly to believe the mystery of godliness—God manifested in the flesh, to atone for the sins of mankind. That Jesus Christ was both God and man; in the latter nature, suffering; and in the former, giving value to those sufferings, so as to satisfy the justice of God, and open the door to his divine mercy.

In the world, you will hear this essential and distinguishing doctrine of the gospel ridiculed, abused and rejected, on the sole ground that the mind of man cannot comprehend the *manner* of its accomplishment!—thus denying the veracity of God's testimony. and demanding that the capacity of a finite being shall be commensurate to all the deep things of God. Of this, beware. It is a pre-

sumption arising from deadly pride which caused the fall of angels in heaven, and has ruined its thousands and ten thousands on earth.

In the Holy Church, you have learned that Christ Jesus came on earth, and offered himself a sacrifice for *all* men; that he tasted death for *every* man, and that all are thus raised by this blessed reprieve from a state of death to a state of hope; and that grace is given unto all, to seek that which they had lost, even life everlasting.

In the world, you will hear this blessed doctrine so perverted by metaphysical subtleties and false reasonings, as to lose all its truth—all its divine efficacy in encouraging sinners to return unto God—all its healing balm to the wounded heart. You will hear that "all" and "every" do not comprehend the whole; and, of consequence, that Christ tasted death only for a *few*, leaving the rest to pain and woe eternal. As a check to this most gloomy statement, ever entertain and cherish the consoling, the heart-cheering truth, that justice and mercy have met together in Jesus Christ our Lord; that he died for all, that all might come unto him, renounce their sins, obey his laws, and be saved. Upon this everlasting truth of the gospel, is founded the propriety of all that has been done for you, or that you have done to obtain everlasting life.

In the Church, you have learned not only that Christ Jesus died for you, but that he instituted a society of a heavenly frame, called *his body*, the ark of his covenant; that of this body he is the head; of this ark he is the Saviour and director; and that this Church he hath constituted, in order and beauty, appointing its officers to govern it in his name; that in this church he ordained his holy sacraments of Baptism and his holy Supper—the one, consisting of outward water, and the Holy Spirit; and the other, of outward bread and wine, and the inward body and blood of Christ. These, his ministers were commissioned and commanded to administer, by his authority alone; that when so administered to the faithful and penitent, they are blessed. The graces of God's Holy Spirit are conveyed, through them, to the souls of men; that they are channels of God's own framing, through which his grace is promised to *all* who are prepared to receive them. This is the evangelical doctrine, these are the heavenly truths, which you have learned from the sacred scriptures, so constantly preached to you in the lessons, and set forth in the offices of the Church of Christ.

But these doctrines a wicked world will not receive. By those who shut their eyes to the light of divine truth, these beauties of holiness cannot be perceived. The proud hearts of those who have rebelled against the authority of God and his divine law, revolt at the thoughts of divine government. Shall God have a church here on earth? (Thus the grand enemy persuades them to say.) Shall God have a kingdom under his authority here on earth, where Satan so long has swayed the empire? Shall the crucified Jesus commission his ministers to build up a peaceful kingdom of order and beauty here on earth, where the madness of the people—where disorder and violence—where sin and wickedness have so long raged and prevailed? Shall the proud man of worldly wisdom be told, that a little water can be so blessed, by virtue of the divine appointment, as to wash away the leprosy of sin? Can the vain philosopher of this world believe that God himself can make spiritual effects follow the use of outward means, when rightly used, as surely as effects follow causes, by his established order of nature? Can God himself attach the regeneration of the Spirit to the outward regeneration of water? Can the ministers of Christ be commissioned to consecrate the elements of bread and wine, so as to become the body and blood of Christ, the great sacrifice for the sins of the world, to all spiritual ends and purposes; to consecrate them in such a heavenly, spiritual manner, as that, though they be bread and wine, they be made divine nourishment to the souls of the faithful unto everlasting life? Can Christ thus "give us his flesh to eat, and his blood to drink?"

These are truths of our holy religion, which the world, as such, never has and never will receive. They are spiritually discerned through faith in the word, in the promise, and in the power of God.

Listen not, then, to the unhallowed jargon of the proud disputer of this world, whether he assume the dress of an impious philosopher, or an unreasonable fanatic. God hath a church, and a consecrated ministry; God hath established sacraments and ordinances. To these he hath commanded us to submit and conform, in a deep sense of our own unworthiness, relying on his promise, and trusting in his power and mercy.

Be not then as Cain, who, for envy, slew his faithful brother. Be not as Balaam, who strove for reward, to reconcile God's ways with the ways of a wicked world. Be not as Korah, who, for withstanding the orders of God's Church, was, with his proud adherents, swallowed up in the earth. Reverence the institutions of God, regardless of the scoffs of a wicked world. Obey the commandments of Christ, in full assurance of faith that God will bless you.

Again: In the Church of God, you have been taught to govern yourselves by PRINCIPLE—to read and investigate the truth of God's word; and when found, to adhere to it, and to govern your conduct by it in all the circumstances of life, so that, whatever the perplexity of your condition, you have but to inquire, *What is your duty?* what do the laws of God, and the consistency of your Christian character, require?—and by these to be invariably governed.

The very opposite of this is the conduct of the world. There, a fair exterior is all that is required; hypocrisy and deception are established by universal consent; man's wisdom is exalted above God's wisdom; artful cunning is in the place of true understanding, and the maneuvering policy of man supersedes the wise and salutary laws of God.

To preserve yourselves, well armed, against such examples, and amidst such an enemy as this, requires the greatest firmness and assiduity. To this end, never forget that you are constantly in the view of an all-seeing God; that not only your actions, but your every thought and motive, is clearly perceived by Him who searcheth the hearts and trieth the reins of men; that anything done through policy, aside from motives of duty, or contrary to the will of Heaven, will invariably be attended with disappointment, in the end,—a deprivation of God's blessing, the greatest of all other disappointments. Never do anything evil, or that hath the semblance of evil, that good may come of it. Thus to do, is directly opposed to the will of God, who never fails to blast those pitiful endeavors and that worthless policy by which man would fain be wiser than his Maker. Speak the truth—act on the principles of truth, and steadily adhere to DUTY. Then, whatever the event—whether you accomplish the immediate object of your wishes or not, one thing you will be sure of, worth all others: you will be sure of the approbation of your Maker; you will be sure of a peaceful conscience.

Again: In the Church of God, you are taught that our Saviour came among men to bear witness to the TRUTH; and that hence arises the bounden duty of every man to *receive* that *witness*, and to *believe* that truth; and that, to enable him to fulfill this duty, God hath given him reason, the Holy Scriptures, and the kind assistance of his Holy Spirit. That this truth is the whole economy of redemption; that a conformity to it indispensably requires a *right faith*, and a *right practice;* that unto *this* alone (a right faith and a right practice), God hath made all his promises; and, that with these, God hath sealed his covenant. In no other way, is there a *promised* certainty of salvation to any man; and if any be saved without this right faith and right practice, it is not in consequence of any *promise*, in the word of God, but through some principle, of which we know little, and can say still less; perhaps, because of their invincible ignorance; or, that they never had the means nor opportunity of knowing better.

In this way, the truth of God's word is preserved, and man's duty is still incumbent on him. The "strait gate and narrow way that leadeth," through faith and obedience, "unto eternal life," is plain before him; and man is required, at the peril of his soul, to enter and pursue it. These are the principles you are taught in the Church of God; but these never were, and never will be, admitted by the world.

In the *world*, you will hear that *correctness in faith* is of no value; that *truth* need not be sought; and that as to the *way*, it is a creature of individual opinion. That if a man be but "*sincere*," no matter what he believes or disbelieves; all is correct which a man *thinks* to be so; that orthodoxy is an old-fashioned word, fit only to be entertained by primitive Christians, who were not so much enlightened as those at the present day. If you observe in defence of your principles that sincerity, however necessary in the profession and practice of the *truth*, can never be urged to palliate *willful* error; that if it could, the profession of the Gospel, yea, the knowledge and belief of any of God's laws, are not necessary; that sincere heathens, Turks, and atheists, are on equal ground with those who died for the faith; for these unanswerable remarks, you must be content to receive (what every foolish and unreasonable man can so easily give you) the epithets of *narrow-minded* and *illiberal*.

I hope and pray this may never move you; for it is the artifice of the enemy of your souls, to make you give up that which is the foundation of all your hopes. He dareth not to assault you on the ground of reason, evidence, and sound argument; he therefore will come to you under the semblance of some virtue. That of *liberality* is assumed here, though, as you see, it is the reverse. A man must be *liberal*—so liberal, that truth and falsehood, orthodoxy and heresy, faith and infidelity, virtue and vice, have no distinction, provided they be accompanied with sincerity: they are the same, and all is well. Surely such absurdity must carry its own confutation.

Nearly allied to this manner of deceiving you, is another step which the enemy takes to effect his purpose. When liberality has failed in making you give up your faith in Christianity, and count the Christian and the atheist on the same

footing, provided they be but sincere, he would fain assume a garb of more dazzling hue. This he finds in that *charity* which, when rightly understood, is the substance of so many virtues; and without which, we become "as sounding brass and a tinkling cymbal." And can the enemy of our souls work our ruin, when clothed in a raiment so bright as this? Can he, who is hatred itself, assume the robes of love? Can he, who is emphatically styled the *Accuser*, put on the smiles of tenderness and forbearance? To the great detriment of the Church of God, this, alas! is too often done.

He who once assumed an angel's form, and with an angel's smile deceived an angel's self—he who, under the semblance of wisdom, introduced pain and woe in Paradise, where nothing reigned but innocence and bliss,—can now put on *charity*—the name and appearance of charity—by which the Church is joined and edified, to destroy the Church itself.

To guard yourselves against his deceptions, remember, what you are so carefully taught in the Church of God, that true charity is a principle of *love to God* and *good will towards men*—that this *love towards God* includes, essentially, a faithful obedience to his commands, and an anxious desire to know his will. "Hereby," saith the Apostle, "we know we love God, if we keep his commandments," —that this *good will towards men*, embraced by *charity*, is an inextinguishable desire to do them good, in all the offices of kindness, not only to their bodies, but to their souls; to do them good in the best, in the noblest and highest sense; to lay before them, as God shall give us opportunity, the truths of the gospel; to enlighten their understandings; to convince their judgments; to reclaim them, when they are in error; to call back the wandering sheep to the fold of Christ; to be the instrument of God in healing those who are sick, in raising up those that fall, and in beating down sin and Satan under our feet;—in one word, to imitate the Great Head of the Church, in speaking and inculcating the *truth*, and in bringing all men to the unity of the faith, to the bond of peace, and to righteousness of life. These are the constituent parts—these the manifestations—these the works—these the offices of *charity*, that bond of peace and union which holdeth the Church of God together here on earth, and which will form its blessed cement forever;—of charity, which is, to the mystical body of Christ, what love is to the natural body of man; a principle opposed to *rending*, opposed to *division;* which causeth each member to feel the wounds given to another, to fly to its relief, and to restore all to health, order, and beauty. This is that *charity* inculcated and required by the Gospel. And what is that which assumes its appearance, and by which the enemy would wish to deceive and destroy us? As in most other things, so in this—you may come to the knowledge of the *false*, by contrasting it with the true character.

True "charity rejoiceth in the truth"—in the truth of God's word, in the truth of his holy promises. False charity doth nothing of this. Truth is its enemy, which it would destroy; and, to this end, it pretendeth great kindness for all opinions and sentiments of men, however inconsistent in themselves, or opposed to the word of God. We must not censure nor oppose them; "we must have charity for them"—not, indeed, by pointing out a fatal error—not by deterring men from the sins to which they lead,—but merely by pretending a blind and indefinite good will to them. And can this, by any reasonable being, be taken for a characteristic mark of true charity? Shall a blind creature, without eyes to distinguish truth from error—without a heart to feel for the moral degradation of man, be taken for that heavenly virtue which once animated the disciples to bleed and die for the truth?—to compass the wide world, and to sustain every hardship, that the Church of God might be raised on the ruins of error? Shall a blind idol like this, which would fain deny all distinctions between *right* and *wrong* in all matters of faith, be taken for charity? Has God, then, no being, nor word to believe, because, in this sense, we are to be charitable to the atheist? Has not a Saviour shed his blood for us, and made an atonement for the sins of mankind, because we are to be charitable to the deist? Hath Christ left no visible power on earth to govern his Church, because, in this sense, we are to be charitable to those who have cast it off? Hath the Church no valid sacraments—no "outward and visible signs of inward spiritual graces" to the souls of the faithful, because, in this sense, we are to be charitable to such as deny their efficacy? In order to shew charity to all, must we bid them God speed in every course, however erroneous? Should we see a fellow-creature hastening down a precipice to his ruin, who would manifest the true and who the false charity—he who bade him proceed on his course, or he who made every effort to stop his career, by earnest advice and kind entreaty? "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," saith the Scripture (Lev. xix. 17). Here, then, is the clear distinction: true charity seeketh to do men good, by propagating the truth; false charity seeketh their greatest harm, by an inconsistent approbation of all their errors. True charity seeketh the greatest good of men, by entreating

them to enter the Church of God, and by building them up in unity and godly love; false charity seeketh their greatest harm, by making every man a church unto himself—thus justifying divisions, strife, and contentions, to an unlimited extent.

These are the legitimate distinctions which you are entreated ever to bear in mind. Suffer not the enemy to deceive you here. Seek and embrace the truth. Cleave to the Church of God; love all her members, and do good to all men. This is the best advice I can give you, on this important head. Receive it, I pray you, as coming from the same principle of true charity which I would now most earnestly enforce on your minds.

MY DEAR BRETHREN IN THE LORD: I would close my discourse to you here, knowing that the length I have already proceeded demands it, were it not for one great artifice of your spiritual foe which still remains unexposed: this is PROCRASTINATION.

In the Church of God, you are taught the essential doctrine of an *immediate* conformity to the will of God; that *delay*, either to know or to do our duty, is of itself a sin so highly offensive to the honor of the Divine Being, that he might justly for this, if for no other reason, turn his face from us, and leave us to our ruin; that, therefore, we hear it in God's Church constantly asserted, "Behold NOW is the accepted time, NOW is the day of salvation;" that we know not what a year, a month, or a day may bring forth; that death may seize upon us when we least expect him; and that to prepare for his approach is our first and greatest duty;—thus urging the danger of delay on account of its inherent sin, and of the awful hazard we run by indulging it.

In the Church of God, you are also taught the imperious necessity of perseverance in the ways of holiness; that you are to press forward towards the mark, for the prize of your high calling in Christ Jesus, in all the means of grace: in constant prayer to God, in reading of his holy word, in dealing justly, loving mercy, and walking humbly before him. This is the doctrine which you have [heard], and I trust you ever will hear, inculcated on your minds in the holy Church; a doctrine of promptitude, zeal, and perseverance. And will the enemy of your souls suffer you to listen, to learn, and, above all, to follow it? No; to all his artifices he joineth that most dangerous of all, of making you insensible of the dangers of delay. "The Lord delayeth his coming," and you may delay your duty. Remit your progress for the present, and at some future period you may redouble your speed. Neglect your prayers to-day, for to-morrow may do as well. Think not on the dealings of God's Providence, for that may be done at another time. Call not yourself to an account for your sins *now*, for you are too busy. Humble not yourselves before God, for it will spoil your *present* pleasure. Prepare not for the Holy Supper of the Lord, for this may be put off for riper age. Think not of death nor of judgment, for a long life is before you.

Thus you are tempted by the grand deceiver. These are his best and most effectual weapons to render all you have hitherto done, and, I must add, all I now say to you, unavailing. If he can make you *delay* your progress, to loiter on the road, to put off from day to day your higher duties till a more convenient season, his purpose is answered: your destruction is effected equally as with more violent measures. What careth he for your profession of religion, if he can make you put off the practice of it? What careth he for your vows to keep God's holy will and commandments, if he can make you delay the performance of those which are the most solemn, and which give value to all the rest? To this end, therefore, he putteth forth all his endeavors. To aid the arguments for delay, he will persuade you that God withholdeth from you the grace necessary to fulfill his will, and that at some future period it may be poured out in greater abundance. This, if you believe and act accordingly, he knoweth throws the blame from yourselves upon your Maker, and thus to presumption adds the sin of blasphemy. Beware, then, I entreat you. Be not deceived. God will require of you an immediate, a hearty, and unremitting obedience to his commands; and what he requireth of you, he doth and will enable you to perform.

Delay not, then, the pursuit of a holy life. Put not off, through any pretence, the performance of your sacred duties. Remember that life is short; but, short as it is, it embraces your *only* opportunity to fit you for an eternity of bliss or wo; —that your days are swifter than a post;—that soon, very soon, your time of probation will be past, and all will be unalterably sealed to the day of judgment; —that on your present conduct, perhaps on the resolutions you this moment form, will depend your eternal destiny: whether you sing the praises of God in inconceivable happiness, or join the damned in *weeping and gnashing of teeth*. Shrink not, then, from your duties of love to God, and of fear of his awful vengeance. Act always as in his sight; draw near unto him in fervent prayer, that your weakness may become perfect in his strength. Plead the merits of his Son, for heavenly grace to do his will. Plead the mercies of the promises made to you

in holy baptism. Plead the merits of the body and blood of Christ for spiritual strength in the day of trial, to succor you in temptation, to guard you in prosperity, to support you in adversity, to comfort you in your afflictions, to soothe you in your sorrows, and to fit you for the whole will of God.

Oh that you may do so, and that the divine blessing may attend you! To this end, most devoutly do I commit you to God's gracious mercy and protection. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace, both now and evermore. AMEN.

TO THE

RIGHT REVEREND THE BISHOPS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

Their friend and Brother, the Bishop of the Diocese of Ohio, sendeth Greeting:

RIGHT REVEREND AND DEAR BRETHREN:—I address you on a subject of no common interest; it is that of the prosperity, and, perhaps, the existence of our Church in the State of Ohio, and in the country generally west of the Alleghany Mountains.

That it is now my duty so to address you, I am persuaded by a consideration of my pastoral vows, and by referring to the recommendatory resolution of the last Convention of the Diocese over which Divine Providence has placed me. The latter is in the words following:

"Whereas, there are many vacant congregations of the Church in this State which are unable to support ministers, and numerous members of our communion scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore

"*Resolved, by this Convention*, That the Right Reverend the Bishop be requested to prepare and transmit to the Bishops of the respective Dioceses of the United States, an Address setting forth the great necessities of the Church within the Diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

"*Resolved, further*, That should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop is respectfully requested to communicate the fact and object of such society to the several Bishops of the United States, and request their aid in furthering and promoting the object thereof, in such manner as shall be deemed most expedient."

In compliance with the latter of the above resolutions, I beg leave to state, that the Missionary Society therein named was formed by the members of our Convention, during their last session, and that it meets with the hearty approbation and best endeavors of all the Diocese, so far as we have as yet been able to learn. The *object* of this society, as may be seen by perusing their Constitution, inserted on the Journals of the Convention, is to concentrate the means of our own scattered people in one united effort; thereby manifesting that we are not wanting in our own exertions, however feeble, to found and build up the Church of God among us.

It is also the object of the society, by constituting a *Treasury*, under the guardianship of the good faith of the whole Diocese, to give a pledge that the donations made from abroad will be applied in the best manner possible, and that by persons on the spot, who know the necessities of our people, and the means of effecting the most good.

To fulfill the former of these resolutions, I have now, Right Reverend Brethren, to lay before you our condition, our necessities, our fears, our hopes, and our prayers.

The map of Ohio will show you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other,

rising of three hundred miles. In other directions, their distance is not much less. On this vast surface our settlements are thinly scattered; and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments, as hungry persons think on their former feasts of plenty. They are, both from reading and experience, too well informed to enjoy the crude things of modern date, which are offered them in place of their former delights; and they are too pious not to hope, trust and believe that they shall have the good things of the Gospel Kingdom extended to them. In this situation they sit, like the captive Israelites by the muddy waters of Euphrates' stream, waiting, with sighs and tears, for redemption to the Church of God; for that blessed time when the word and sacraments can, with anything like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our State, there are forty-eight places containing our *little flocks*, mostly in circumstances similar to the above. These I have hitherto visited once a year. I have witnessed their joy at meeting, and their grief at parting. Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty into the paths of sin, schism and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs. "While all others," say they, "enjoy these blessings, why are *we* deprived of them? Has that Church, which we deem emphatically *primitive*, no zeal to assist their distressed brethren in the wilderness, while all others of modern date compass sea and land to make proselytes?"

Our parishes and places of holding divine service are mostly distant from each other from fifteen to sixty miles, and the amount of parochial services is hardly so much as of five clergymen to supply them all. Though these are faithful, I fear beyond their strength, yet what are they among so many congregations, and at such distances? To keep from ecclesiastical extinction the little flocks already formed, they have in many instances encompassed so great a field of duty, that, before they have finished their circuit, their former labors are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes; too often have I seen the lambs of the fold devoured, because a shepherd was too far distant to hear their cries. What must be my feelings under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labors of a missionary inseparable from those of the Episcopate, and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking, in private as well as in public; in teaching the rudiments of Christianity to the young; in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my general health; and should this state of things continue, to all human view, my strength will *soon be brought down in my journey, and my days will be shortened.*

So circumstanced, where can I, under Divine Providence, look for aid in the arduous work assigned me but to you, my brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print, I am apprised of your wants among your own flocks. I see the need you have to apply your own resources at home. But *wants*, as well as riches, are *relative;* they are small or great only by comparison. A family may be in want, and charity should begin at home; but if a neighbor be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified ministers of the word and sacraments. They have made their efforts, according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in this Diocese, what will remain of the Church in the west? They will soon disperse. No funds —no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

Seeing so little hopes of fostering our little flocks which we had formed in the wilderness, even the clergy we had, some of them, began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and hopeless solicitude. But the Lord, hitherto, hath helped. Their faith in the expected relief, which this instrument implores, has as yet borne up their spirits. "We will make this last effort, say we, and God of his mercy will smile upon us. This shall occupy our nightly dream and daily prayer. The Fathers of our common Church, the chief laborers in Christ's vineyard, will not suffer this *rose in the west,* which God's own right hand hath planted, to be blasted in

its bud, its beauty to fade thus untimely, and its fragrance to cease from us forever. They will, under God, send forth laborers, faithful ministers; they will incite their people to give liberally of their abundance, and we yet shall see the prosperity of our beloved Zion."

RIGHT REVEREND BRETHREN,—I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere, I commit the event of it to the wisdom, the goodness and mercy of Him who, to found and erect a kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The person who is the bearer of this to your hands is my son, the Rev. Philander Chase, Jun., in the holy order of Deacons; the same, as by his papers he will show, is duly authorized to confer with you on the subject of this address, to receive your directions, and, if permitted, to collect and be the bearer of charitable contributions to the Missionary Society of the Protestant Episcopal Church of the Diocese of Ohio.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio.

WORTHINGTON, OHIO, September 21, 1821.

PROCEEDINGS OF THE MISSIONARY SOCIETY

JUNE 6th, 1822.

This being the day appointed by the Convention, for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," the members thereof assembled in the College edifice at Worthington, during the recess of the Convention. Public service was performed, and a sermon preached, by the Rev. Philander Chase, jr., after which, a quorum being present, the society proceeded to business. The Rev. Philander Chase, jr., was called on for his report of services performed, in a journey to the eastward; which report was read, and is as follows:

Philander Chase, junior, reports to the P. E. Missionary Society, of the Diocese of Ohio, as follows:—

I left Worthington, Sept. 21, 1821, and proceeded to New York, where I arrrived during the session of the Diocesan Convention. The address to the Bishops, of which I was the bearer, was gratuitously printed by Messrs. Swords, and a copy presented to Bishop Hobart, who gave the object proposed thereby his warm encouragement and approbation. Circumstances, however, preventing an immediate application in New York, I proceeded to New Haven, Conn., having first obtained permission and encouragement from Bishop Brownell, to apply to the churches in his Diocese. I passed through Stamford, Norwalk, Bridgeport and Stratford, and arrived at New Haven Oct. 25th; thence I went to Middletown the 30th, and to Hartford the 1st November. From Hartford I proceeded to Providence, R. I., when I found that the Rev. Mr. Crocker was absent; which occasioned me some delay. In the meantime, I went to Bristol, and having obtained the approbation of Bishop Griswold, preached in Providence, Nov. 11th; thence to Boston, where, after tarrying some time, being hospitably entertained and kindly assisted, I preached, Nov. 25th, and proceeded to Salem, 27th; thence to Newburyport, 29th, and to Portsmouth, 30th. Leaving Portsmouth, 3d Dec., my object was to pass over to Troy, N. York. I could not, however, but seize upon this opportunity of visiting a brother and other near relatives, in Vermont and New Hampshire, so that I did not arrive at Troy till Dec. 16th. I preached in Troy, 23d December—in Albany same day; thence to Poughkeepsie, 26th, tarrying during the holy season of Christmas with a relative in Kingston. Preached in Poughkeepsie, 30th December—in Hyde Park same day: arrived in New York, 31st December.

After hearing the very favorable result of the application kindly made by the clergy of that city in our behalf, I proceeded to New Brunswick, N. J., where I received the warm encouragement of Bishop Croes; and, after an application through Rev. Mr. Powers, at Newark, preached in New Brunswick, Jan. 13th; thence proceeded to Trenton—where, however, I was prevented from an immediate application, which has since been made; I went on to Burlington—preached there, Jan. 16th, and next day arrived in Philadelphia. The General Missionary

Society being about to make their application in this city, it was deemed proper, by Bishop White and the clergy, that the application which I went thither to make should be merged *in that*—it being thought that the object and interests of each were the same—so that, under the implied assurance that the wants of this Diocese, so highly prominent, and for which so much sympathy has been felt and expressed by our brethren, would have an early remembrance in the disposition of the General Society's funds, I proceeded to Baltimore, where I arrived, Jan. 25th. I had the satisfaction to find my object highly approved by Bishop Kemp;—the assistance afforded by the churches in this city was by individual donation, the attendance upon which required a greater length of time than elsewhere, so that I did not arrive in Washington till 15th February, 1822. I was prevented from making immediate application to the churches of this place and Georgetown; I received, however, promise that such should be made as soon as practicable. It had been my intention to have proceeded to South Carolina, on this mission; but a letter from Bishop Moore, of Virginia, to whom I had written—though hospitably inviting me thither—informing me that my solicitations would interfere with a general and large application, already going on his Diocese, I deemed it most advisable to give up the prosecution of my journey any further; particularly as the visit to South Carolina would much increase the expense of my journey, unless by greater success on my way than I had a right to expect. Earnestly commending, then, the object to Bishops Moore and Bowen, by letters, I returned homeward. From Bishop Bowen, I have since learned that application will soon me made in his Diocese, the success of which I am still anxious to learn. Passing through Fredericktown, Md., I received the same assurances which had been made at Georgetown, from the Rev. Mr. Johns. Leaving Salem, I arrived home 12th March. Letters, during the course of my journey, were transmitted to those parishes and places where I had prospect of any success—from some of whom I received encouragement to hope for future assistance.

It becomes me here to state generally, what I should have done in the course of this report, with respect to individual places and people, had I not feared too frequent repetition, my feelings of lively gratitude for the great hospitality shewn me, at every place I have visited, by the ministers and members of our Church; and also for the great interest expressed, often by substantial deeds as well as words, in the prosperity of our western Zion. And here, too, I must acknowledge the great value of that kind assistance, rendered me at every place, by all our brethren.

Annexed is the amount of receipts in the several places visited:

1821.		
Oct. 28.	At New Haven, Conn. collection, $86.60; of individuals, $11.75,	$98 35
31.	At Middletown, collection, $15; of one individual, $10,	25 00
Nov. 4.	Hartford, collection, $41.75; individual donations, $138,	179 75
11.	Providence, R. I., collection,	22 22
25.	Trinity Church, Boston, Mass.,	157 65
	St. Paul's Church, "	141 78
	Christ Church, "	50 00
28.	Of Rev. Mr. Carlile, Salem, in behalf of a lady,	10 00
30.	Collection in Church, at Newburyport, Mass.,	29 00
Dec. 2.	Collection in Portsmouth, N. H.,	48 00
5.	Of Baruch Chase & Bloiggin, in Hopkinton, N. H.,	25 00
23.	Troy, New York, collection,	157 34
30.	St. Peter's, Albany,	36 60
	Additional from St. Peter's, there have been received 142 Prayer-books, 50 Bibles, and about 700 Tracts for the benefit of the Society.	
26.	Of a Lady in Kingston, New York,	3 00
30.	Collection in Hyde Park, New York,	19 00
30.	Collection in Poughkeepsie,	23 00
30.	Of Judge C. Verplanck, by Rev. Mr. Thomas Fishkill,	7 00
1822.		
June 9.	Of Grace Church, New York,	342 81
	Of Trinity Church, including St. Paul's and St. John's,	423 25
	Of St. George's,	133 95
	Of Thomas Gibbons, Esq.,	100 00
13.	Collection in Church, N. Brunswick, New Jersey,	45 37
	Additional, afterward received,	2 00
19.	Collection, Burlington, New Jersey,	19 30
	Additional, from two individuals,	15 00
	Received by letter from Newark, N. J., by the Rev. Mr. Powers,	32 00
	Do. from Rev. Mr. Carter, Trenton,	25 00

Feb.	Received of Churches in Baltimore, Md., by individual donation,	555 50
	Do. a seal, valued at - - - - - - - - - - -	5 00
March.	Received of Jacob Morris, Otsego county, N. Y., through Rt. Rev. P. Chase, - - - - - - - - - - - - -	50 00
	Of Rev. Philo Shelton, of Bridgeport, Conn., - - - -	20 00
	Of Rev. Mr. Onderdonk, Brooklyn, L. Island, a certificate of deposit, - - - - - - - - - - - - - -	43 22
	Total received, - - - - - - - - - - - -	$2,911 09

Whereupon, said report was referred to a committee of the Managers—viz: Messrs. E. Griswold and J. Hall—whose report thereon, accepting and allowing the accounts therein contained, was adopted. The following addition to the 11th article of the Constitution of this Society was read, and adopted by two-thirds of the members present, and subsequently approved by the Convention: "And the Treasurer, previous to entering on the duties of his office, shall give bond, with/two or more sufficient securities, in the sum of five thousand dollars, payable to the person acting as President, conditioned that he shall account for and pay over all moneys belonging to the Society, which may come into his hands, to the order of the President, or Vice President acting as President, respectively, at such times as he shall be thereunto required; and discharge all other duties enjoined upon him by the Constitution, laws and resolutions of the Society. And in case either of the offices of Vice President, Treasurer, Corresponding or Recording Secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected shall continue in office until a successor is duly elected."

The following resolutions were then proposed and adopted:

Resolved, That the minister of every parish, and the president or presiding officer of every auxiliary society, and every person procuring subscribers to the parent Missionary Society of this Diocese, be requested, annually, at the anniversary meeting, to furnish the Recording Secretary thereof with the names of all persons belonging to the parent society, and the constitutions of all auxiliary societies, and names of persons belonging to them, over which they preside or which they procure subscribers.

Resolved, That the Recording Secretary be authorized to require from the Treasurer the names of all delinquent subscribers, and to proceed to inform them of such delinquency, and request payment to the Treasurer.

The Society then proceeded to the election of Managers for the year ensuing; whereupon the following persons were chosen: Rev. Roger Searle, Rev. S. Johnston, Rev. I. Morse, Rev. E. B. Kellog, Rev. P. Chase, Jr., J. C. Wright, Esq., Wm. Little, Esq., C. Hammond, Esq., Ezra Griswold, Esq., John Hall, Rufus Murray, and Chester Griswold.

When the Society adjourned *sine die*.

The Board of Managers convened same day and place, by request of the President. Present—Rt. Rev. P. Chase, President; Rev. Messrs. Searle, Johnston, Morse, Kellog, and Chase, Jr.; William Little, Ezra Griswold, John Hall, Rufus Murray, and C. Griswold.

The following persons were chosen officers of the Board, viz: Rev. Roger Searle, Vice President; Rev. Samuel Johnston, Corresponding Secretary; Rev. P. Chase, Jr., Recording Secretary; and William Little, Esq., of Delaware, Treasurer.

John Hall and William Little were chosen a committee to confer with the Rev. P. Chase, Jr., upon his compensation for agency and services at the eastward, according to stipulation last year; who made the following report:

GENTLEMEN OF THE MISSIONARY BOARD: Your committee having taken into consideration the laborious and very important services performed by Rev. P. Chase, Jr., in collecting funds for the use of the Society, are of opinion that he ought to receive for said services $150—his own proposition for a less sum to the contrary notwithstanding. (Signed) JOHN HALL, WM. LITTLE, } *Committee.*

Read and adopted.

The Rev. R. Searle, I. Morse, and E. B. Kellog, were authorized to sell, or cause to be sold and distributed for the benefit of the Society, the bibles, prayer books, and tracts, received from Albany, now at Steubenville.

Adjourned till next day.

June 7th. Met according to adjournment. Present as yesterday, with exception of the Recording Secretary; who being absent, Rev. E. B. Kellog acted as Secretary.

The following resolutions were adopted:

Resolved, As the sense of this Board, that an itinerant missionary ought to be employed in this Diocese; and that he shall receive, as a compensation, a sum not exceeding $400.

Resolved, That the compensation of the stationary missionaries shall not exceed $150.

Adjourned *sine die.* (Signed) E. B. KELLOG, *Sec. pro tem.*
P. CHASE, Jr., *Recording Secretary.*

Amount of Cash received for Printing, 1821.

June, 1821.	From All Saints', Portsmouth, by Mr. Gunn,	$2 00
	St. Peter's, Delaware, Mr. Little,	2 00
	Grace, Berkshire, Capt. Prince,	2 00
	St. Peter's, Morristown, Mr. Prince,	2 00
	St. James', Zanesville, by Mr. Morse,	4 00
	St. Paul's, Steubenville, by do.,	5 00
	St. James', Cross Creek, by do.,	2 00
	Christ Church, Cincinnati, Mr. Johnston,	5 00
	St. Peter's, Ashtabula, Mr. Hall,	2 00
		$24 00
	To cash paid Griswold & Spencer, by Bishop Chase, for paper, as per their receipt of Sept. 8, 1821,	$12 75
	To do. paid Mr. Howard by do., June 6, 1822,	9 25
	To do. paid do. for printing, by Mr. Morse,	2 00
		$24 00

Due for printing the Journals of 1820, as per unsettled account:

Printer's bill,	$18 00
Due for printing Journals of 1821,	15 12
	$33 12

Cash received for printing Journals, 1822—

June 6.	From St. Peter's, Morristown, by Mr. Ayres,	$2 00
	St. James', Zanesville, Mr. Morse,	4 00
	St. Paul's, Steubenville, by do.	5 00
	St. James', Cross Creek, by do.	2 00
	St. Peter's Delaware, Mr. Little,	2 00
	St. Philip's, Circleville, Mr. Doan,	2 00
	St. Paul's, Chillicothe, Mr. Kellogg,	5 00
	St. Peter's, Ashtabula, Mr. Hall,	2 00
	St. James', Boardman, Mr. Turner,	2 00
	Christ Church, Cincinnati,	5 00
		$31 00

WORTHINGTON, June 7, 1822.

Paid Ezra Griswold, one of the committee of Publication, (by resolution of Convention,) thirty-one dollars towards printing the Journals of the present year. INT. MORSE.

Paid Griswold & Howard, in advance, for printing Journals of 1822, thirty-one dollars, and took receipt; also for St. John's Church, Worthington, for printing Journals of 1821 and 1822, ten dollars. EZRA GRISWOLD.

Printer's Bill, 1822.

Composition 54½ thousand, at 37½ cts., is	$20 44
10 tokens press-work, do. do.	3 75
Two reams paper,	8 00
Folding, stitching, &c.,	3 50
Cr.	$35 69
Cash received of Ezra Griswold, Esq., as per receipt,	31 00
Balance due,	$ 4 69

GRISWOLD & HOWARD.

NOTE BY THE COMMITTEE OF PUBLICATION.

On Sunday, the 9th inst., at Worthington, Mr. John Hall and Mr. Rufus Murray were admitted to the holy order of Deacons, by the Right Rev. Bishop Chase. Morning prayer was conducted by the Rev. Mr. Searle, and a sermon delivered by the Rev. Mr. Morse, from John v. 35: "*He was a burning and a shining light.*" *The holy rite of* Confirmation was also administered to twelve persons.

1823.

JOURNAL

OF THE

SIXTH ANNUAL CONVENTION,

HELD AT WORTHINGTON, JUNE 4TH AND 5TH, 1823.*

LIST of the Clergy and Lay Delegates who attended the Convention.

CLERGY.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

The Rev. ROGER SEARLE, Minister elect of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James', Cross Creek.

The Rev. PHILANDER CHASE, Jr., Deacon, Minister of St. James' Church, Zanesville.

The Rev. EZRA B. KELLOGG, Minister of St. Paul's Church, Chillicothe.

The Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

LAY DELEGATES.

Christ Church, Cincinnati—James A. Fox.

St. Matthew's Church, Hamilton—Robert Jones.

St. Paul's Church, Medina—John Clark and Noah M. Bronson.

St. Peter's Church, Delaware—Robert L. Webb and Robert Jamison.

Trinity Church, Columbus—W. K. Lampson.

St. Paul's Church, Steubenville—Joseph Beatty.

St. Peter's Church, Morristown—Dr. Charles Wetmore.

St. James' Church, Zanesville—Ozias Burr.

St. Paul's Church, Chillicothe—Robert Kerchival and P. F. Kellogg.

Christ Church, Beaver, Guernsey Co.—John M. Jones.

St. John's Church, Worthington—Arory Buttles and Christopher Ripley.

St. Philip's Church, Circleville—Walter Thrall and Daniel G. Noble.

WORTHINGTON, JUNE 4TH, 1823.

THIS being the time and place appointed for the meeting of the Protestant Episcopal Church in the State of Ohio, several of the clerical and lay delegates attended, at half-past 10 o'clock, in the hall of the College edifice.

* "T. Wilson, Printer, Cincinnati."

Divine service was conducted by the Rev. Roger Searle; and after an address, and the administration of the Holy Communion by the Bishop, the following Clergy took their seats:

The Right Reverend Philander Chase, D.D.,

Rev. Roger Searle,	Rev. Samuel Johnston,
Rev. Intrepid Morse,	Rev. Philander Chase, Jr.,
Rev. Ezra B. Kellogg,	Rev. John Hall.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

Joseph Beatty,	James A. Fox,	Robert Jones,
Joseph L. Webb,	Robert Jamison,	William K. Lampson,
Charles Curtis, Esq.,	Dr. Chas. W. Wetmore,	Ozias Burr,
Noah M. Bronson, Esq.,	John Clark,	Robert Kerchival,
P. F. Kellogg,		John M. Jones.

Agreeably to the 45th Canon of the General Convention of 1808, providing for an accurate view of the state of the Church, from time to time, the Rt. Rev. Bishop Chase delivered the following Address:

DEAR BRETHREN IN THE LORD: Most sincerely do I thank God, the author of all goodness, that he hath been pleased to permit me once more to meet you in Convention.

The gracious direction of God's Holy Spirit having been implored on our present work, in the preceding service, it is now my duty to address you on the subject of your duties, and of the state and exigencies of the Diocese in general.

As this Convention, by the Constitution of the American Church, is made to consist of "Clergy and Laity," I shall avail myself of this distinction to address each order; laying before them, separately, the subjects deemed most worthy of consideration: and closing all with a statement of my official duties, accompanied with some appropriate remarks.

First, then, I address *you*, my brethren of the Clergy.

If I were asked to name the most compendious method of bringing home to my heart, and stirring up my affections to a due sense of my duties, as a Christian Bishop, I should not hesitate in declaring that method to be a clear and unreserved statement of the *solemn service* which took place at my consecration. May I not suppose that the like mind is in you, in relation to the degree of the Christian ministry committed to your charge? Of all the means left us to *stir up the grace of God, given unto us by the imposition of hands*, perhaps there is none greater than that of recurring to the first principles of the clerical character, to see what duties God laid upon us, and what solemn promises we made before Him and His Church, when we were ordained. Accordingly, we find that the clergy have been often most earnestly exhorted, not only statedly to read over their ordination vows, but to do it with *fasting* and *prayer;* especially on the anniversary of their ordination. The good Bishop Wilson, that pattern of godly living, more perfect, perhaps, than any other of his day, held himself bound to this duty, and earnestly enjoined it on his clergy. And it is believed by many, that it was his conscientious regard unto this means of grace, and his strict performance of this duty, which made his life so pious, and that of his clergy so signally blessed to the salvation of many souls.

Prompted by these considerations, I have determined to call up, and consider, (what I hope you never forget), that most solemn service wherein, by the grace of God, you were admitted to Holy Orders. And here I would apprise you, that, though the most of you have attained to the dignity of *presbyters* in the Church of Christ, and it is to that degree I mean to direct your chief attention; yet, as some of you are deacons, and some here present are only candidates for that office, I shall take into view, first of all, the question on the presentation of a candidate for the Holy Order of Deacons. It was then demanded of you by the embassador of Christ, in his name: "Do you trust that you are inwardly moved *by the* Holy Ghost, to take upon you this office and ministration, to serve God

for the promotion of His glory, and the edifying of his people?" To this you answered in the affirmative. Here we would observe, that, though it be granted that these words, *do you trust*, do not imply that you felt such miraculous impressions of the Holy Spirit on your minds, as were distinguishable from all other sensations of duty; yet, the least that can be made of them is, that you felt *fully persuaded* this *was your duty;* and that for this persuasion you had good evidence, not of your own opinion only, but such as the word of God (which alone can distinguish between false and true persuasions) could and doth justify, viz: that your life exemplify a heart of sincerity and piety—of faith towards God, and obedience to his commands. Without this evidence, no man has any reason to believe himself moved by the Holy Spirit of God to assume the ministry. And if he do so assume it, to the sin of usurpation he addeth the dreadful crime of perjury. This, as I observed, is saying the least of the nature of that profession demanded of every candidate on the very threshold of the ministry. If the ministers of Christ are not good *men*, they contradict the very nature of their calling, and prove, in a sense too awful to name, that they *lied, and continue to lie, to the Holy Ghost.* For, how can *they* be said to be *moved by the Holy Ghost* to take upon them the office and ministration to serve God, promote his glory, and edify his people, whose main employment is to serve the world, to promote their temporal welfare, and, by their loose and ungodly example, to pull down and destroy the Church of God? Awful must be the account which such must give to that Holy Saviour into whose service they have, thus unbidden, obtruded, whose name they have so often taken in vain, and whose cause they have so essentially injured.

But, we trust, dear brethren, that it is otherwise with you. In examining your hearts and lives, we have good hope that you find the evidence of sincerity and piety, of faith and good works, which the gospel so evidently requires, as the only ground to give ease to your conscience on this important head.

But to be *good men* is not sufficient evidence that the design of the institution of the Christian ministry has been fulfilled in you. The office, especially that of *Presbyter*, is of great dignity, and the duties which it imposes are important and numerous. These are set forth in the preparatory exhortation preceding the promises in "*the ordaining of Priests;*" and this exhortation is so important and heart-piercing in its nature, and so essential to the right understanding of the extent of the ministerial duties, that it would be unpardonable in my present work not to recite it. And in reciting it, I beg you, my brethren, to consider it as now once more brought to your minds and hearts, as if newly dictated by the Divine Providence for your benefit. Now, again, "we exhort you in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called. That is to say, to be Messengers, Watchmen and Stewards of the Lord: to teach and premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom ye must serve, is his spouse and his body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore, consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be, committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion, or for viciousness in life.

"Forasmuch, then, as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to shew yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manner both of yourselves, and of them specially pertaining to you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

"We have good hope that ye have well weighed these things with yourselves long before this time, and that ye have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow."

This, my dear brethren, was a fair explication of the duty and office which you were about to take on you, when, standing before God, you were made Presbyters of the Church of Christ. To this you assented, not only by a silent conformity, but by vows the most awful and explicit, taken as in the presence of God and his whole Church, in what immediately followed.

For the express purpose that "*your promises might the more move you to do these your duties*," you did "*answer plainly*" to your Bishop, calling upon you, "*in the name of God and his Church*," that "*you did think in your heart that you were truly called, according to the will of our Lord Jesus Christ, and the canons of this Church, to the order and ministry of the Priesthood.*"

Under these solemnities you did declare, "you were persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ; and that you were determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that which you should be persuaded may be concluded and proved by the Scriptures."

Before God and his Church, you did then promise and vow, that, by the grace of God, you "would give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God, so that you might teach the people, committed to your care and charge, with all diligence to keep and observe the same."

You did then, in the presence of God and his Church, solemnly vow that, by the help of the Lord, "you would be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as the whole, within your cures, as need should require and occasion should be given."

You did then vow, that, by the grace of God, "you would be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh."

You did then vow, that, the Lord being your helper, "you would be diligent to frame and fashion your ownselves and families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ."

You did then promise and vow, that, the Lord being your helper, "you would maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge."

Finally, you did then, under the same solemnities, promise that, by the grace of God, "you would reverently obey your Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments."

All this you did promise and vow; and that each and every part of this most solemn transaction was on your part done in sincerity and truth, without any reservation, prevarication, or self-evasion of mind whatsoever, the divine blessing was invoked upon you in these most solemn and pious words by the Bishop:

"Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord."

These, brethren, are your ministerial duties, and this a faithful recital of the obligations which you took upon you, when admitted to the dignity of the priesthood. They are too plain to need a comment—too solemn to need enforcing.

The only thing to be feared is, that amidst the cares and vexations of this mortal life, we suffer them, at any time, to escape our memory, and thus sin against God and violate our oaths, as effectually by negligence, as by willful transgression. Precious and important as is the treasure of the Christian ministry, yet we *must* ever remember that we bear about with us *this treasure in earthen vessels*, of

whose frailty, especially that of negligence, if we be not constantly mindful, we may lose our own souls and those of many who are committed to our charge.

Suffer, then, the word of exhortation, I beseech you. Let no suspicion of even a remote personality deprive that exhortation of its due effect. Keep ever printed on your conscious minds, the full nature and extent of your ordination vows. To which end, often peruse them; and as in the presence of the heart-searching God, often ask your own hearts, without partiality or reservation, for the sincerity with which you are bound to fulfill them. Above all, as the year rolls round and brings to your enjoyment another anniversary of the day of your ordination, resolve to dedicate it in serious meditation on the past, and holy resolutions for the time to come. Wherein you have been remiss, or, at the expense of duty, consulted personal ease, worldly interest or passion, there implore, in humble prayer and unostentatious fasting, the divine forgiveness, through Jesus Christ; and never cease your supplications to this effect, till you feel your prayer answered in the grace of God, giving you holy and steadfast purposes of amendment for the future. In short, keep your vows, as Christian ministers, always on your minds and hearts, and God will give you grace to fulfill them, to the edifying of his Church, and the saving of your own souls.

DEAR BRETHREN OF THE LAITY: In addressing you of this Convention, it is understood that I am addressing the members and friends of our communion throughout the Diocese.

Appointed by the Providence of God to preside over you in the character of a *Father* to the family of Christ, there would be reason deeply to lament my great insensibility, if the relation which I bear to you did not call forth the tenderest solicitude for your welfare; especially that which relates to the salvation of your souls. Redeemed by the blood of Christ, you constitute a charge, of all things the most precious, of which, if I am not in some degree sensible, words would be wanting to show my crime. You will therefore believe the assurance which I now most solemnly give you, that to be instrumental in securing the end of your redemption in the final salvation of your souls, is my best and highest wish: a wish which by day often rises into prayer, and by night, in anxious visions, visits my pillow. But how to be this instrument, and how to accomplish this wish, forms my greatest anxiety. The means of grace are before you, 'tis true; but how to persuade you to use them aright, is the difficulty. The Holy Bible is in your hands, but who can incline your hearts to read it with attention? Sermons are preached in your ears, but who shall give them that saving efficacy by which your hearts may be convinced of sin and converted unto holiness? The sacraments are often administered to many, and before the most of you; but who shall so bless them, as, on the one hand, to excite you to their constant use, and on the other, to shield them from abuse and profanity? God's providence is always before you, in governing the world, in giving you fruitful seasons, in filling your hearts with food and gladness, in warning you by the death of others to be mindful of your own; but who shall awaken—oh! who shall subdue your callous hearts rightly to improve that providence to the salvation of your souls? As God alone can do this, to Him only can I look for aid, for power and direction, to make my labors, and those of my dear brethren of the ministry, of any use to you.

Fruitless, however, will be the prayers as well as the endeavors of the ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil: it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one point of duty, therefore, I would call your attention; for, without it, as you perceive, all the means of grace which you enjoy will be as if they never were. Pray, then, for yourselves, or the prayers of others will be lost upon you. In secret, beg God to give you a sense of your sins, and shew you your undone condition by nature; or the offers of pardon made to you in the gospel, will have no power to excite your love. Commence and continue the worship of God in your families, or God will not commence nor continue his work of grace to the salvation of yourselves and households.

On the morning and evening lesson, read with solemnity, according to the appointment of the Church, never cease to implore the heavenly blessing, that God, "who hath caused all Holy Scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast the blessed hope of everlasting life." When prayers are offered up to God, and his praises celebrated in public, never cease, I beseech you, to join, with your hearts and voices, in the solemn duty. Be not among those who, when appearing before God, refuse to perform the pious part assigned them; or those that think a cold, outward conformity is all that is required.

Remember that close attention and unfeigned devotion are the indispensable requisites to make the beauty of our *worship* "the *beauty of holiness.*"

If you complain of lukewarmness in your devotions, let the danger which these complaints suggest, prompt you to *pray* God to give you a *heart to pray.* If your sins present themselves in array against you, and attempt to stifle the voice of prayer, fly as those who are perishing, to the bosom of your Saviour, who once bore your sins on the cross, and now, if you put your trust in him, is ever ready to relieve you from your burthen. Ten thousand times better is the case of him who feels his sins weighing him down to the earth, if they cause him to smite upon his breast and cry, "God be merciful to me a sinner," than that of him who, however he may "thank God that he is not as other men are," yet by his life and conversation shows that faith and piety are not his ruling principles. Beg God, then, to make you feel your sins; and his mercy will hear your prayers, when crying for forgiveness. In hearing sermons, never content yourselves with barely *hearing.* As you go along with the preacher, and approve of what is said, sincerely, though silently, offer unto God the fervent wish, the devout ejaculation, that the God of grace would bless his word and impress its truth upon your hearts. The sermon, otherwise, however true and excellent in itself, will do you little good. All that is said will be meant for *others*, and not for you: your taste may criticise, but your hearts will be none the better.

Hear, then, the sum of all I'd say to you. Sincerely say your prayers to God through Jesus our Lord. Begin to pray, and you will cease to sin. Continue instant—faint not in this holy duty—and God will own you for his children, his family and his Church here on earth; and in the world to come, he will crown you with eternal glory.

DEAR BRETHREN OF THE CLERGY AND LAITY: Having spoken thus freely and sincerely, though very briefly, of your duties, it remains to speak of those which God has enabled me to perform since our last meeting. In an address of this nature, to mention my own embarrassments might want decorum, were it not necessary to state the cause of neglecting so great a portion of my Diocese.

Painful as it has been to my feelings to leave the north part of the State for two summers without an Episcopal visitation, yet my health, and the want of pecuniary means of traveling, not permitting it, I am sure of your forbearance from censure; and I hope, also, the Great Head of the Church will not record the omission as a sin against me.

On June 9th, the Sunday next succeeding the last Convention at Worthington, I admitted Messrs. John Hall and Rufus Murray to the Holy Order of Deacons; and on the same day, at the same place, I administered the apostolic rite of confirmation to 12 persons. On the Wednesday following, viz., the 12th of June, 1822, I admitted the Rev. Ezra B. Kellogg to the Holy Order of Priests, in St. Paul's Church, Chillicothe.

On the 15th, Saturday, I was at Portsmouth, and performed divine service and preached in the evening. Next day, Sunday, read morning and evening prayers, preached two sermons, and confirmed six persons. The sacraments of the Lord's supper and baptism also were administered.

On the 19th of June, I was at Chillicothe, and performed divine service and preached in the evening. Sunday, the 23d, at Worthington, and performed the ordinary duties. The 28th, on Alum creek, and performed the burial service. Sunday, the 30th, I was too much indisposed in bodily health to leave my dwelling.

July the 1st, though in ill health, I set off for the south.

July 2d, I preached and performed divine service in Springfield; and, on the 3d, did the same at Dayton. Sunday, the 7th, I preached in Cincinnati three times.

Previously to my visiting the last mentioned place, I had received letters from the Trustees of Cincinnati College, signifying my election to the presidency; and now, finding that this appointment had not only been unanimous, but that it was urged on my acceptance with assurances of its being consistent with the performance of my Episcopal duties, as far, and perhaps farther, than for the want of the means of traveling would otherwise be permitted, I thought proper to accept it. The kind treatment I have hitherto experienced, and the field opened to me by these means of being constantly useful to the rising generation, are circumstances which, though attended with some sacrifices, are calculated to afford agreeable prospects. The measure is at the disposal of a merciful Providence: I pray that it may be for good.

In returning to my family, then at Worthington, after spending the Sunday at Dayton, and performing morning and evening service and preaching twice, I took Troy and Piqua in my way, where I did the usual duties. Here the prospects of the Church, though lately very flattering, are somewhat damped by the unex-

pected departure of the Rev. Spencer Wall. They seemed, however, not discouraged; and look forward with peculiar solicitude for the services of a pious missionary.

Sunday, 21st, I was at Worthington; and the 20th, at Delaware, performed duty morning and evening. Monday, 29th, in the afternoon, I read prayers and preached at Berkshire, besides meeting the youth in the evening for prayer and exhortation.

Monday, 23d. I pursued my journey, through almost an entire woods, to Coshocton county. Here, in Perry township, a few families had associated together, under the direction of the Rev. Mr. Morse, by the name of St. Matthew's Church. Their zeal in proceeding immediately, though under straitened circumstances, to the erection of a place for public worship, deserves much praise. The building, though made with hewed logs, bids fair to unite a considerable degree of neatness with commodiousness and firmness. When it is considered that it is the effect of the personal labor of a handful of pious men, assisted only by the voluntary donation of a few persons in Zanesville, in the articles of glass and nails, will, when finished, furnish a theme of wonder and praise. God grant that this worthy example may be imitated by others, in like and more favorable circumstances.

In this parish I endeavored to perform the duty imposed on me by our Heavenly Master, in visiting the sick, in prayers, and in preaching the word, from the 31st of July till the 4th of August, when I administered the Lord's Supper to 17, and confirmed 22 persons. Monday the 5th, in company with Mr. Trimble, I rode about fifteen miles, to Mill Creek township, between the Tuscarawas and Whitewoman rivers. Here, the same day, according to appointment previously sent, I preached, confirmed 9, and administered the Holy Communion. The same day rode twelve miles to Coshocton village, held service, and preached in the evening.

From Coshocton to Steubenville is eighty miles. Under a burning sun, God enabled me to travel it in two days. The remainder of the week was spent in assisting the Rev. Mr. Morse in parochial duties. On the evening of the 10th, divine service was performed by Mr. Morse, and a sermon by myself.

Sunday the 11th, still at Steubenville—morning and evening service. The Holy Communion was administered, 14 persons confirmed, and one child baptized.

Monday 12th, at St. James', Cross Creek, the Holy Sacrament was administered, and 5 persons confirmed.

Tuesday, 13th, at Mr. Finlay's, ten miles from Cross Creek, confirmed one, and administered the Communion to between 20 and 30 persons. From this till Saturday, I spent the time in St. Clairsville, when divine service was held and a sermon preached.

Sunday the 18th, I consecrated a neat and commodious building to the service of Almighty God, in St. Clairsville, by the name of St. Thomas' Church. It is fifty feet by forty, built of brick, and neatly finished. The people of St. Clairsville, under the very laudable exertions of the Rev. Mr. Armstrong, who, though living in Virginia, officiates by letters missionary among them, deserve much praise for their zeal and liberality. Few persons have done more with the like means. Would that their example, in this respect, were imitated. This is the second Church consecrated in the Episcopal communion west of the mountains. After the service of consecration, the rite of confirmation was administered to ten, and the Holy Communion was celebrated.

Monday, the 19th of August, in company with the Rev. Mr. Armstrong and others, I visited Morristown, preached, and baptized one child. The body of a small church is reared in this place, which, it is hoped, may be finished for consecration this fall. The pious exertions of a few in this place and neighborhood deserve much commendation. I sincerely pray that their liberality may be returned in heavenly blessings.

Wednesday, 21st, I was in Monroe county; held divine service, and preached at Mr. Bryan's. Same evening rode through the woods about five miles to visit a sick person, and, after prayers and exhortation, returned to Mr. Wendal's.

Next day, August 22d, I held divine service, and preached to a congregation gathered in the woods, and baptized one child.

Viewing the destitute condition of these interesting people, not only in respect of the means of religion, but those of common learning, I thought proper to engage Mr. John M. Jones, a candidate for Holy Orders, as a Lay Reader and Catechist, to place himself among them, and to teach school. From his well known character for piety, from conversations had with him in person, and more especially from accounts by letter received from the people of his charge, I am fully persuaded he has done his duty faithfully, and been instrumental of much good to the Church of the Redeemer. For this important service, I gave him to expect the sum (would it were more) of fifty dollars per annum, it being understood that the principal means of living would be afforded him by the persons

among whom he officiates. From Monroe county I passed directly to Zanesville, where, on the 24th, Saturday, there was service and a sermon.

Sunday the 25th, assisted by the Rev. P. Chase, Jr., divine service was performed and sermons preached morning and evening. The same duties were performed on the Saturday following; the remainder of the week being employed in visiting the members of the parish.

Sunday, 1st September, still at Zanesville. Two persons were confirmed, and the Holy Communion administered—sermon and prayers both morning and evening. In the evening the Holy Sacrament was administered at the bed-side of a sick person. On Monday and Tuesday I returned to my then residence at Worthington.

My time from this period to the present has been divided between the duties of an ecclesiastical nature, and those which arose out of the appointment to the presidency of Cincinnati College. In going to and returning from the commencement last September, I officiated at Springfield, Dayton, and Hamilton. The last mentioned place, twenty-five miles from Cincinnati, I have visited three times this spring; instituted a parish by the name of St. Matthew's, in which are eight communicants, three of whom I confirmed.

Having been called to Zanesville last February, by the very alarming sickness of my son, I had the great satisfaction of administering the Holy Supper again to the communicants of that parish; all the members of which seem now doubly dear to me, for their uncommon kindness shown their minister in the time of great distress.

Besides my duties to the youth in College since in Cincinnati, I have deemed it incumbent on me to assist the Rev. Mr. Johnston, whenever in my power, in whatever pertaineth to the administration of the word and sacraments.

I cannot close this account of the year that is past, without thus publicly acknowledging the goodness of God in raising me twice, since I saw you, from very great and dangerous sickness. When to all expectation brought very near the eternal world, the divine hand was almost visible in detaining me. That this, my longer continuance among you, may be for our mutual good in this world, and eternal happiness in the next, I beg you to join your prayers with those of your affectionate pastor.

By the foregoing statement, it may be seen that, in this Diocese, during the last year, there have been confirmed eighty-seven persons. The number baptized, on my private record, is thirty-six. With the exception of one or two instances, I have noticed a considerable increase to the Holy Communion, and a growing zeal for religion. Many places however, by reason of their remote and destitute condition, are more the subject of our prayers than of our congratulations.

As President of the Missionary Society under your particular patronage, I can state to you that all the means, by writing and entreaty to such at the eastward as I supposed influential in sending proper clergymen to visit and build up our vacant parishes, have been hitherto unavailing. With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste for the want of laborers. Had it not been for the extraordinary exertions of the fixed Presbyters, in seeking all occasions, often to the great detriment of their own people, of traveling even in the most inclement seasons, in pursuit of the scattered sheep, the interest of the Church, in many places, must have expired. Two faithful itinerant missionaries, by the blessing of God, would have prevented much evil, over which we are now compelled to mourn in silence.

But instead of closing this address with the exhibition of the melancholy side of the picture before us, let us thank God for the mercies which remain. We are at unity and love among ourselves; we have faith in the Lord's goodness; we have a firm reliance on his power and grace; and we know that all things will work together for the good of those who love God. The Holy Scriptures, by the very laudable exertions of the Bible Societies, have spread wide among us. The divine seed is thus planted. May it take root downward, and bear fruit upward. May the Great Lord of the harvest send forth laborers to enclose, to cherish, and to gather in what the Lord himself hath planted.

Convention adjourned till 4 o'clock.

[FOUR O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

On motion,

Resolved, That the rules of order observed by this house, in their last Annual Convention, be now adopted.

Resolved, That the word *more*, in the second Canon, be stricken out, and the word *two* inserted in its place, which will make it read thus: "It shall be the duty of every clergyman to attend all Conventions of the Diocese; and it shall be the duty of every parish to send *one* or *two* lay delegates."

Arory Buttles and Christopher Ripley appeared as delegates from St. John's Church, Worthington, exhibited a certificate, and took their seats.

The Clergy were called on for their reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the journals.

The Rev. Roger Searle reports to the Bishop as follows:

That during the warm season of the last year, his health did not admit of but very little ministerial services beyond the limits of the county in which he resides. But in the early part of the fall season, he was able to commence labors in different and distant parts of the north of Ohio. From that time to this, he has been almost constantly employed in the parishes previously organized; and besides the county of Huron, in missionary labors through all the counties of the Western Reserve. He has publicly celebrated the Holy Communion fourteen times. In St. John's Church, Liverpool, once; in Trinity Church, Brooklyn, once; in St. Paul's, Medina, three times; in St. Paul's, Norwalk, once; in St. James, Boardman, twice; in Christ Church, Windsor, three times; and in St. Peter's, Ashtabula, twice. Also, being on his way to Columbus the winter past, he spent one Sunday in St. John's Church, Worthington, and administered the Communion.

Mr. Searle has also given the Communion to the sick in several instances, with much apparent usefulness. The following will show the state of the several parishes in the north, as to the number of families and communicants:

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. Paul's Church, Medina.—Aggregate number of families, 45; aggregate number of communicants, (suspended 1,) 57; baptisms, 5; marriages, 3; funerals, 1.

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and St. Paul's Church, Norwalk.—Aggregate number of families, 105; communicants, 108; baptisms, 21; marriages, 1.

In most of these parishes great harmony prevails, and evident marks of increasing zeal for the promotion of *primitive piety*.

The Rev. Samuel Johnston reports to the Bishop as follows:

The congregation which I serve has, within the past year, increased some in its numbers, and we are not without hopes in spiritual knowledge and practical godliness. Some care and pains have been taken to cultivate this portion of the Lord's vineyard. It has been hedged, and pruned, and watered, and watched, with anxious solicitude; and our hearts are somewhat cheered with the prospect of fruit unto holiness.

Catechetical instruction has been attended to with considerable care; and the improvement and pious deportment of a portion of the children are such as to inspire the hope that they may ultimately become living members of the Church of Christ.

In the Sunday school attached to the Church are many members who exhibit diligence in their tasks, and appear influenced by that "*fear of the Lord which is the beginning of wisdom.*" To the teachers, our most sincere gratitude is due; and that heart must be a stranger to prayer, which cannot invoke the blessings of heaven upon persons, who, year after year, continue their unwearied exertions in this unostentatious labor of love. Their services may not attract the eye of the world, but "*God, who seeth in secret, will reward them openly.*" The Female Benevolent Society still continue to furnish the destitute scholars with clothing.

Since my residence in Cincinnati, it has been customary with us to convene weekly, in the winter season at private houses, and in the summer in the church, for the purposes of prayer and religious instruction. Experience has confirmed me in the opinion, that the measure is calculated to enlighten the understandings, warm the hearts, and increase the love and unity of God's people.

Since the last Convention, I have officiated twice at Columbus, five times at Springfield, twice at Dayton, once at Hamilton, and once at Worthington.

Our Missionary Society still continues to preserve its benevolent objects in view; and its members long to hail the day when the Miami country shall be favored with an able and pious missionary, who, with the divine blessing, shall be instrumental in extending the boundaries of the Church.

The following is from the parish records:

Christ Church, Cincinnati.—Families, 89; communicants, (last year, 45; removals, 5; suspended, 1; deaths, 2; additions, 17)—present number, 53; baptisms, 10; marriages, 5; funerals, 18; catechumens, 35; Sunday school scholars, 110.

The Rev. Mr. Morse reports to the Bishop as follows:

St. Paul's Church, Steubenville—Rev. Intrepid Morse, Minister.—Number of families, about 35; communicants, (removed, 7; died, 2; added, 7) 48; baptisms, (children, 16; adult, 1)—17; marriages, 2; funerals, 5; catechumens, 30.

St. James' Church, Cross Creek.—Number of families, about 30; communicants, (removed, 4; suspended, 2; died, 1; added, 26) 72; baptisms, (children, 15; adult, 1) —16; funerals, 3; catechumens, about 20.

During about twelve weeks' missionary duty in various parts of the State, Mr. Morse performed divine service and preached sixty-three times, baptized thirty-five children and one adult, and attended two funerals.

The destitute condition of most of the places visited is but too well known to the Bishop, from personal inspection, to need any additional illustration from one who visited them only in the character of a missionary, and that, too, for a brief space of time. Suffice it to say, that, in general, in the places which came under review, amid all their discouragements and privations, the members of our communion maintain, to a considerable degree, the life and power of godliness; that their attachment to the faith once delivered to the saints still continues; and their hope of aid from the general and diocesan missionary societies is not yet extinguished, although, in many instances, it is become nearly allied to that "hope deferred" which "maketh the heart sick."

The Rev. Ezra B. Kellogg reports to the Bishop as follows:

St. Paul's Church, Chillicothe.—Communicants, (added, 6; removed, 2) 25; baptisms, (infants,) 7; marriages, 4; funerals, 3.

All Saints' Church, Portsmouth.—Communicants, (added, 6) 24; baptisms, (adults, 2; infants, 6)—8; marriages, 1.

St. Philip's Church, Circleville.—Families, 5; communicants, 4; baptisms, (adults, 2; infants, 3)—5.

During the last year I continued, till the first of April, to officiate, as formerly, at Portsmouth and Circleville. Since that time, my labors have been principally confined to Chillicothe. The two former parishes are now destitute of regular ministrations. Could a faithful minister be stationed at Portsmouth, the members of our communion at that place, under the divine blessing which has hitherto attended them, would soon become a multitude. Divine services are performed among them every Sunday, by a lay reader, who deserves much praise for his zeal and assiduity.

At Chillicothe, the prospects of the Church are gradually brightening. Many are attached to her doctrines and worship. The seed, we hope, is duly planted and faithfully watered, and we look with confidence for the blessing of him "*who giveth the increase.*"

The Rev. Philander Chase, Jr., reports to the Bishop as follows:

That, agreeably to previous arrangements, he commenced his duties in Zanesville immediately after the session of the last Convention; his support being principally derived from a school. He continued in this duty, with little intermission, till the 27th January, 1823, when, being attacked with a violent hemorrhage of the lungs, he was unable to officiate till the latter part of April last. Since then, being partially restored to health, he has resumed his functions in Zanesville. He has, on occasional visits, preached several times in Worthington, Steubenville, &c.

With languid and feeble health, he yet hopes to be the means of some benefit to the congregation in which he is placed. Though our little Zion seems decayed and friendless, still a cheerful and confiding faith teaches to look forward to better days, when the slumbering shall be awakened, and the careless aroused; and we, ourselves, found to have received the outpourings of the grace of God, by frequenting the fountain *whence*, and the channels *where*, it flows. Though strenuous and unremitted exertions, and many sacrifices, seem to be necessary on the

part of both clergy and people *now;* yet, perhaps, on that very account, the prospect is brighter, and the hope more sure of better things in the Zion of our God hereafter.

Mr. Chase reports 5 baptisms (1 adult and 4 infants); marriages, 2; funerals, 5.

The Rev. John Hall, Deacon, reports to the Bishop as follows:

Immediately after my admission to holy orders, at the close of the last annual Convention of this Diocese, I returned to the north of Ohio, where I have performed the following services:

Morning and evening prayers, and delivered sermons in St. Peter's, Ashtabula, thirty-one Sundays; in St. Paul's, Medina, four Sundays; in St. Paul's, Norwalk, two Sundays; in Trinity Church, Brooklyn, one Sunday; in Christ Church, Windsor, one Sunday; in St. James' Church, Boardman, one Sunday; in Salem, one Sunday; in Unionville, three Sundays. In addition to these services, I have, as far as possible, made family visits, and given catechetical and other instructions, as occasion required. I have, during the past year, delivered many occasional public lectures on week days and holy days; particularly in Lyme and Norwalk, Huron county; in Wellington, Lorain county; in Unionville, Geauga county; in Harpersfield, Salem, Rome, and Windsor, Ashtabula county; in Youngstown, Trumbull county; and in Loudonville, Richland county. During the last year, I have baptized five adults and eleven children.

From the full conviction that it is the vineyard of the Lord in which we labor, I humbly hope that my exertions, with those of my brethren in this Diocese, will be crowned with success. The Great Head of the Church will not fail to extend his fostering care over the vine which his own right hand hath planted. Although the cry for ministerial services is very great, yet the parts which are visited present, with *few* exceptions, encouraging prospects. Religious and moral improvement gradually progress, indicating blessings on the past, and promising success to the future exertions and prayers for the prosperity of Zion.

Resolved, That the Convention now proceed to elect four clergymen and four laymen, as the Standing Committee for the ensuing year.

Whereupon, the following persons were elected: *Clergy*—The Revs. Roger Searle, Samuel Johnston, Intrepid Morse, Ezra B. Kellogg. *Laity*—Noah M. Brunson, Medina; Bezaleel Wells, Steubenville; Edward Hallam, Cincinnati; Levin Belt, Chillicothe.

Resolved, That as this Diocese is entitled to four Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, that the Convention proceed now to the election.

Whereupon, the following persons were elected: *Clergy*—Revs. Roger Searle, Intrepid Morse. *Laity*—Bezaleel Wells, Steubenville; William K. Bond, Chillicothe.

Messrs. Walter Thrall and Daniel C. Noble, from St. Philip's Church, Circleville, presented certificates of their election as lay delegates, and took their seats.

Adjourned for divine service; when the Rev. Intrepid Morse read prayers, and the Rev. B. Kellogg delivered a sermon.

THURSDAY, JUNE 5TH, 9 O'CLOCK, A. M.

The Convention assembled. Divine service by the Bishop.

Resolved, That the Rev. Intrepid Morse and Mr. Christopher Ripley be a committee appointed to investigate the accounts of this Convention, and report those parishes that are in arrears for their proportion of expense in publishing the journals, &c.

Resolved, That there be a Treasurer elected for this Convention.

Whereupon, Edward Hallam was elected.

Resolved, That the following Canons be adopted:

1st. *Concerning persons ineligible to a seat in Convention.*

No person displaced from the ministry, or while suspended from the exercise of the functions of the same; no excommunicate person, nor any one while under a suspension from the privilege of the Holy Communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

2d. *Concerning reading clerks or lay readers.*

Whereas, reading clerks or lay readers are no otherwise recognized by the Church than as persons permitted, in the absence of ordained ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the rubrics and canons of the Church; and whereas, they should be exemplary and godly persons, and, as such, ought to be well known and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry shall be considered as authorized to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the Diocese, or, in case of any vacancy, by the president of the Standing Committee.

The Convention adjourned, for divine service, till 4 o'clock.

Prayers by the Rev. S. Johnston, and a sermon by the Rev. R. Searle.

The Right Rev. the Bishop admitted Mr. John M. Jones, of Beaver township, Guernsey county, to the Holy Order of Deacons, and administered the Holy Communion.

[THURSDAY, 4 O'CLOCK, P. M.]

The Convention assembled pursuant to adjournment.

The committee appointed to examine the state of the accounts due from parishes for the publication of the journals, &c., presented the following report:

	Paid, 1821.	Paid, 1822.	Paid, 1823.	Amt. of tax for 1821-2-3.
Christ Church, Cincinnati,	5	5	5	15
St. Matthew's Church, Hamilton, taxed for 1823,	–	–	–	2
St. Paul's Church, Medina,	–	–	6	6
St. Peter's Church, Delaware,	2	2	2	6
Trinity Church, Columbus,	–	–	–	6
Grace Church, Berkshire,	2	2	2	6
St. Peter's Church, Morristown,	2	2	2	6
St. James' Church, Zanesville,	4	4	4	12
St. Paul's Church, Chillicothe,	–	5	5	15
Christ Church, Beaver, Guernsey county,	–	–	–	6
St. John's Church, Worthington,	–	10	–	15
St. Philip's Church, Circleville,	–	2	2	6
St. John's Church, Liverpool,	–	–	–	6
Trinity Church, Brooklyn,	–	–	–	6
St. Paul's Church, Steubenville,	5	5	5	15
St. James' Church, Cross Creek,	2	2	2	6
St. Peter's Church, Ashtabula,	2	2	2	6
St. Paul's Church, Norwalk,	–	–	–	4
St. James' Church, Boardman,	–	2	–	6
Christ Church, Windsor,	–	–	–	6
All Saints' Church, Portsmouth,	2	2	–	6
St. Thomas' Church, St. Clairsville,	–	–	–	12
St. Thomas' Church, Dayton,	–	–	–	9
St. Matthew's Church, Mill Creek, Coshocton county—formed, 1821,	–	–	–	4
St. Luke's Ch., Perry, Cosh. co.—formed, 1821,	–	–	–	4
	25	45	39	191

The committee find, that twenty-three dollars and twelve and a half cents are still due from the Convention for printing the Journals for and previous to 1821; and four dollars and sixty-nine cents for printing the Journals of 1822.

INTREPID MORSE,
CHRISTOPHER RIPLEY.

Resolved, That the following sums be deducted from the charges against the parishes respectively annexed: St. John's, Liverpool, $4; Trinity, Brooklyn, $4; Christ, Windsor, $2; St. Thomas', St. Clairsville, $2.

Resolved, That the following parishes be entirely excused from the charges against them: Christ Church, Beaver; St. Thomas', Dayton; St. Matthew's, Mill Creek, Coshocton county; St. Luke's, Perry, Coshocton county.

Resolved, That the committee appointed to investigate the accounts of the Convention be directed to pay over twenty-five dollars, of the funds now in their hands, to the Treasurer, for the purpose of printing the Journals of the present Convention, and that they apply what funds may be on hand, after further collections, to liquidate former arrearages.

Resolved, As the sense of this Convention, that their thanks are due to the inhabitants of Worthington, for their kindness and uniform hospitality to the members thereof.

Resolved, That the next annual meeting of this Convention be held in St. Paul's Church, in the town of Chillicothe.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

SAMUEL JOHNSTON, *Secretary.*

*** On Sunday, the 8th instant, in St. Paul's Church, Chillicothe, the Rev. Philander Chase, Jr., minister of St. James' Church, Zanesville, was admitted to the holy order of Priests; and on Sunday, the 29th instant, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, Miss., was admitted to the holy order of Deacons, by the Right Rev. Bishop Chase.

APPENDIX No. I.

RELATIVE TO THE MISSIONARY SOCIETY:

Omitted in the Journal of 1822.

List of the Life Members of the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

Right Rev. Philander Chase, - - - - - - - $12—paid.
Henry Brush, - - - - - - - - 12—paid.

Members who pay, annually, one dollar.

Names.	Places of Residence.	Time of becoming members.	Paid, 1821.	Paid, 1822.	Paid, 1823.
Charles Hammond, -	Cincinnati, - -	1821 -	1 -	— -	—
Bezaleel Wells, -	Steubenville, - -	" -	1 -	— -	—
Samuel Johnston, -	Cincinnati, - -	" -	1 -	1 -	1
Thomas Osborne, -	Cincinnati, - -	" -	1 -	— -	—
Intrepid Morse, -	Steubenville, - -	" -	1 -	1 -	1
Roger Searle, - -	Medina, - - -	" -	1 -	1 -	1
Rufus Murray, - -	Western Reserve, -	" -	1	1 -	—
Joseph H. Crane, -	Dayton, - - -	" -	— -	— -	—
Daniel L. Collin, -	Steubenville, - -	" -	1 -	— -	1
John Hall, - -	Ashtabula, - -	" -	1 -	1 -	1
Philander Chase, Jr.,	Zanesville, - -	" -	1 -	1 -	—
Samuel Gunn, - -	Portsmouth, - -	" -	1 -	— -	—
Seth Croker, - -	Worthington, - -	" -	1 -	— -	—
Aaron Strong, - -	Sunbury, - -	" -	1 -	— -	—
Ezra Griswold, - -	Worthington, - -	" -	1 -	1 -	1
Cynthia Barker, -	Worthington, - -	1822 -	— -	1 -	1
William Little, - -	Delaware, - -	" -	— -	1 -	1
J. L. Webb, - -	Delaware, - -	" -	— -	1 -	—
Robert Jamison, -		" -	— -	1 -	—
Caleb Howard, -		" -	— -	1 -	—
Noah Spalding, -		" -	— -	1 -	—
Wm. Walker, Jr., -		" -	— -	1 -	—
C. Griswold, - -		" -	— -	1 -	—
Ozias Burr, - -		" -	— -	1 -	—
William Smith, -		1823 -	— -	— -	—
John M. Jones, -	Beaver, - - -	" -	— -	— -	1
A. Buttles, - -	Worthington, - -	" -	— -	— -	1
Christopher Ripley,	Worthington, - -	" -	— -	— -	1
Joseph Beatty, -	Steubenville, - -	" -	— -	— -	1
Trial Tanner, - -	Canfield, - - -	" -	— -	— -	1
Wm. R. Dickinson, -	Steubenville, - -	" -	— -	— -	1
Rezin Hammond, -	Guernsey, - -	" -	— -	— -	1
Robert Jones, - -	Hamilton, - -	" -	— -	— -	1
James A. Fox, - -	Pinckneyville, Miss.,	" -	— -	— -	1
Walter Thrall, - -	Circleville, - -	" -	— -	— -	—
Guy W. Doan, - -	Circleville, - -	1821 -	— -	— -	—
John E. Morgan, -	Circleville, - -	1821 -	— -	— -	—

Names of the Members of Societies auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

St. Paul's, Chillicothe—Members, by paying one dollar.

E. B. Kellogg,	J. S. Swearingen,	Edward King,*	Henry Jack,
Levin Belt,	Matthias Haufnagle,	Robt. Kerchival,	Peter Leister,
Daniel Steinhor,	J. W. Collett,*	D. B. Macomb,	Ira Delano,
J. Woodbridge,	W. S. Porter,*	J. Woodbridge,	Benjamin Eaton.
Wm. K. Bond,	Thomas James,*	E. P. Kendrick,	

The names thus (*) marked are unpaid.

Female Auxiliary Society of St. Paul's, Chillicothe, names unknown, forwarded twenty-three dollars.

Episcopal Church at Piqua, by paying one dollar.

N. Greenham,	John C. Lest,	Wm. Johnston,	John D. Howe,
Wm. R. Barrington,	Joseph Sage,	John Johnston,	John C. Ferrall.
John McCorkle,			

Episcopal Missionary Society at Springfield, Clark county, forwarded thirteen dollars, without the names.

Episcopal Missionary at Troy, by paying one dollar.

Hezekiah H. Reed,	Henry Boose,	Asa Coleman,	Cornelius Westfall,
Asa Mayo,	Benj. Overfield,	Fielding Lowry,	David Williamson.

Auxiliary Society of Christ Church, Cincinnati, by paying fifty cents.

Th. Jenifer Adams,	B. E. Bliss,	Edmund C. Smith,	Thomas Burley,
John Stinson,	N. M. Whittemore,	Wm. Brown,	James Tallant,
Samuel Johnston,	Wm. S. Johnston,	John R. Wilmer,	Samuel Scott,
Edward Hallam,	Dan'l P. Robbins,	Joseph Cowdin,	Martin Hill,
James M. Mason,	Thomas Osborne,	Ethan Stone,	—— Fearing,
John Jolley,	Elijah Hayward,	Andrew Mack,	P. S. Symmes.
Richard Fosdick,	Luman Watson.	John P. Foote,	

Twenty-seven members, each 50 cents,	$13 50
Collection in Church,	11 66
	$25 16

All Saints' Parish, Portsmouth, forwarded, (names unknown,)	$13 00
From Brooklyn, Cuyahoga county, by Col. Barber,	5 00
From St. Peter's Church, Morristown,	4 00
From Gov. Meigs, and others,	6 00

Grace Church, Berkshire—Subscriptions from sundry individuals:

David Prince,	$12 00	Thos. Brown,	$1 00	P. Chase, Jr.,	$2 00
Ichabod Plumb,	4 00	Wm. Ramsdall,	3 00	A friend,	1 00
Selah Skelton,	4 00	Julia Strong,	1 00	Sophronia Prince,	1 00
Joseph Prince,	4 00	Eliza Strong,	50	Alwood Smith,	50
Aaron Strong,	3 00	Abby Skelton,	50	Elias Adams,	50
Lawrence Myers,	1 00	Minerva Brown,	50	William Smith,	3 00
David T. Sherman,	2 00	Polly Skelton,	50		
Whole amount,					$45 00

St. Peter's Church, Delaware.

J. L. Webb,	$15	M. D. Pettibone,	$3	John Minter, Jr.,	$1
Wm. Little,	15	E. Griswold, Jr.,	2	Rutherford Hays,	2
Solomon Smith,	5	Benj. Powers,	1	Asahel Welch,	1
Robert Jamison,	5	Hez. Kilbourn,	3	Chester Griswold,	3
Noah Spalding,	5	David E. Jones,	1	Moses Byxbee, Jr.,	3
Caleb Howard,	3	Ralph Dildine,	1	Walter Watkins,	1
Whole amount,					$72

To be paid whenever a missionary shall be employed in this and the neighboring parishes.

Forwarded to Missionary Society, for 1823, Christ Church, Cincinnati:

Samuel Johnston,	c. 50	Edward Hallam,	c. 50	James M. Mason,	c. 50
Luman Watson,	50	H. Rockey,	50	Thos. J. Adams,	50
Joseph Cowdin,	50	John R. Wilmer,	50	G. Yeatman,	37
Wm. Brown,	80	E. C. Smith,	50	John Stinson,	50
John P. Foote,	50	J. G. Worthington,	50	Wm. S. Johnston,	50

	$7 37
Collection in Church,	10 63
	$18 00
Forwarded by the ladies of St. Paul's, Chillicothe,	10 50
Forwarded by the ladies of All Saints', Portsmouth,	10 00

PROCEEDINGS OF THE MISSIONARY SOCIETY.

JUNE 5TH, 1823.

This being the day appointed by the Convention for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the State of Ohio," the members thereof assembled in the College edifice, at Worthington,

144148

during the recess of the Convention. Divine service was performed; after which, a quorum being present, the Society proceeded to business.

The President stated what measures had been pursued by himself, during the past year, in relation to the Society.*

Resolved, That the President draw on the Treasurer for fifty dollars, in favor of Mr. John M. Jones, for his services in Monroe county.*

Resolved, That the order by the President on the Treasurer, in favor of the Rev. Mr. Searle, for fifty dollars, be placed to the debit of the Society.

Resolved, That the Rev. Mr. Searle receive eighty-three dollars, in addition to what he has already received, for missionary services.

Resolved, That the Rev. Mr. Hall receive, for missionary labors within the last year, one hundred and thirty-three dollars.

Resolved, That whenever the Rev. Rufus Murray shall present a satisfactory report of his missionary services for the year past, to the Bishop, the latter be authorized to draw an order in his favor, on the Treasurer, for thirty-three dollars.

The rest of the Clergy gave an account of their missionary services; and when required to state what compensation they demanded, declined receiving any.

The Society adjourned *sine die*.

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4 O'CLOCK, P. M.

Members assembled by request of the President.

The following persons were chosen managers: The Rev. Roger Searle, Rev. S. Johnston, Rev. I. Morse, Rev. Ezra B. Kellogg, P. Chase, Jr., Rev. John Hall, B. Wells, H. Brush, Wm. Little, A. Buttles, Robert Jones, and C. Ripley.

The managers then proceeded to elect, from their own numbers, the officers required by the 6th article of the Constitution; whereupon, the following persons were duly chosen, viz: Rev. Roger Searle, Vice President; Samuel Johnston, Recording Secretary; J. B. Kellogg, Corresponding Secretary; Mr. William Little, Treasurer.

Adjourned till after divine service.

The Society met pursuant to adjournment.

Resolved, That this Society appoint the Rev. Philander Chase, Jr., to cross the Atlantic, with proper credentials, for the purpose of soliciting aid, in Great Britain, for the support of the Protestant Episcopal Church in the Diocese of Ohio; and that he be allowed five hundred dollars for his expenses.

Resolved, That the Right Rev. the Bishop be respectfully requested to furnish the proper credentials, and also to furnish an address, setting forth our condition, our wants, and our prayers, to the Right Rev. the Bishops, Clergy, and members of the Church of England.

Resolved, That the minister of every parish, and the President or presiding officer of every Auxiliary Society, and every person procuring subscribers to the parent Missionary Society of this Diocese, be requested, annually, at the anniversary meeting, to furnish the Recording Secretary thereof with the names of all persons belonging to the parent Society, and the Constitutions of all Auxiliary Societies, and names of persons belonging to them, over which they preside, or for which they procure subscribers.

The Managers of the Missionary Society, in consequence of the sickness of the late Recording Secretary, and the partial indisposition of their Treasurer, connected with some unavoidable circumstances, are unable to present any formal report; they however cannot forbear to remark, that they feel a peculiar solicitude that the institution should sustain a character consistent with the means of the members belonging to *our communion*. Nor is this anxiety anywise lessened, when we contemplate the extensive field of usefulness, to the heralds of the cross, in this destitute region, where our little flocks are scattered as sheep having no shepherd. Wherever there can be a Society formed, as an auxiliary to the parent institution, however humble the means, let the benevolent work commence.

We should do injustice to our feelings to suppose, for a moment, that wherever a missionary association, within the past year, has been formed, that it will suffer, for want of personal exertions to promote the object for which it was designed. Let every heart, and every hand, be engaged in this good cause.

A few years since, the Church had no regular organization; but by the providential care of her Divine Head she has been established, and is now gradually increasing in usefulness and strength,—advancing "to the battle of the Lord against the mighty." We verily believe that no sincere Episcopalian can look back upon the formation and successful progress of the Church, as represented in the concise view of our Journals, without lively gratitude to the "Chief Shepherd and Bishop of souls." Who, after contrasting the past with the present,

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*See 91st page of the Journals.

will not, in looking forward to the future, wish to renew his strength? Who will not present his humble supplications to the Fountain of Mercy, that these western wilds, which once resounded with the savage war-whoop, may soon more extensively be cheered with the sound of the gospel of peace, and the hallelujahs of the redeemed?

If, during the past year, we have experienced heavy domestic afflictions; if we have had to endure many trials, and some of us laborious exertions, for the extension of truth; if we have been painfully disappointed in our reasonable expectations of missionaries from the east; if we have lamented over the careless, the ungodly, and the hypocritical, spreading their baneful examples; if we reflect that many thousands have neglected to improve the means of grace;—yet many occurrences of an opposite nature incite us to declare, "hitherto the Lord hath helped us." It is a mercy of no ordinary character, that our zeal increases with our numbers; that many of our infant Churches, destitute of the regular ministrations of the word, still have hopes, that ere long the messengers of truth may be seen and heard among them; that harmony in council, and unity in effort, exist among our clergy and laity, and one sentiment only pervades the whole. It is gratifying that wheresoever the evangelist has traversed our Diocese, he has been hailed as the messenger of glad tidings. Bearing in his credentials the authority of his Divine Master, proclaiming peace and good will towards men, he has every where been welcomed with joy. Though long deferred, the hope still cheers us, that the time is not far distant when others will hear us mingle our cries with the angel of Macedon, "*Come over and help us.*" But to make these our hopes successful, we must remember who it is that hath the hearts of all men in his hand. To Him, therefore, let us pray with increasing fervor, that faithful ministers of Jesus Christ may be sent among us, who shall assist in pulling down the strongholds of Satan, and building up the walls of Zion.

A never-failing trust that God will protect his Church, inclines us to believe that his Holy Spirit will influence the hearts of some, *even here*, and give them means to prepare for the sacred office. If from other fountains we can draw no water, who can tell that God will not be gracious unto us, and cause, *even here, in the wilderness*, some humble stream to flow, to make glad his Zion, his own city. To this effect he will *hear our prayer*, if with faith and constancy we let *our cry come unto Him.* (Signed) PHILANDER CHASE, *President.*

Attest: SAMUEL JOHNSTON, *Secretary.*

It is earnestly requested that those parishes who have not forwarded the amount due from their Missionary Associations, for 1823, to the parent institution, be pleased to transmit them to Mr. William Little, the Treasurer, at Delaware.

Treasurer's account for Journals of 1823.

Cash paid Mr. Th. Wilson for printing 530 copies, and stitching,	$23 00
Cash received per Rev. Mr. Johnson,	25 00
Due the Convention,	$2 00

June 28, 1823. E. HALLAM.

Note by the Editor.

During the printing of these Journals, information was received, through the medium of the Rev. Geo. Boyd, of Philadelphia, that the sum of $170, a donation for the benefit of the Episcopal Missionary Society of Ohio, from four ladies of Charleston, South Carolina, awaited his order. The ladies mentioned were Mrs. Dehon, Mrs. Russel, Mrs. Gregorie, and Mrs. Middleton; to whom the Bishop, in this manner, begs leave, in the name of the Society, to return his most grateful acknowledgments.

1824.

JOURNAL

OF THE

SEVENTH ANNUAL CONVENTION,

HELD AT CHILLICOTHE, NOVEMBER 3D—5TH, 1824.*

A LIST of the Clergy belonging to the Diocese of Ohio.

The Right Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, residing at present in Worthington.

PRESBYTERS.

Rev. JOHN ARMSTRONG, residing in Wheeling, Virginia, but officiating a part of his time in St. Thomas' Church, St. Clairsville.

Rev. JOSEPH DODDRIDGE, Missionary.

Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. EZRA B. KELLOGG, Minister of St. Paul's Church, Chillicothe, and All Saints', Portsmouth.

Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James', Cross Creek.

Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES WHO ATTENDED THE CONVENTION.

All Saints' Church, Portsmouth—Aaron Kinney, Samuel Gunn.
St. John's Church, Worthington—Rensselaer W. Cowles, George H. Griswold.
St. Peter's Church, Delaware—William Little, Caleb Howard.
St. Paul's Church, Chillicothe—William Key Bond, Henry Brush.
St. Thomas' Church, St. Clairsville—David Neiswanger, George Roe.
St. James' Church, Boardman—Trial Tanner.
St. James' Church, Zanesville—John Matthews.
St. Matthew's Church, Hamilton—William Sparrow.
St. Paul's Church, Steubenville—Bezaleel Wells, George Chapman.
St. Peter's Church, Morristown—Edward Roe.
Christ Church, Cincinnati—Charles Hammond.
St. John's Church, Liverpool—Chauncey Barker, Ozias Burr.
St. James' Church, Piqua—John Johnston.
St. Paul's Church, Medina—Arory Buttles, Joseph L. Webb.
St. James' Church, Cross Creek—Daniel Dunlavy.
Grace Church, Berkshire—David Prince.

CHILLICOTHE, WEDNESDAY, Nov. 3, 1824.

THIS being the place agreed on, by the Protestant Episcopal Church of the Diocese of Ohio, for the Convention of the same,

*"Cincinnati: Looker & Reynolds, Printers. 1824."

the Bishop having appointed the time, the clerical and lay delegates generally attended at 10 o'clock, A. M., in St. Paul's Church.

Divine service was conducted by the Right Rev. Bishop Chase, (Lessons, Isaiah lx., Romans xii.; Psalms selected, xxvii. and cxviii.; Psalm sung, 85th, and 29th Hymn); and after the administration of the rite of Confirmation, and the sacrament of the Lord's Supper, the Bishop took the Chair.

The Secretary of the last Convention then read over the list of the Clergy, and the following answered to their names, and took their seats:

The Right Reverend Philander Chase, D.D.,

Rev. Samuel Johnston,	Rev. Ezra B. Kellogg,
Rev. Intrepid Morse,	Rev. Roger Searle.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

William Little,	Samuel Gunn,	Ozias Burr,
Caleb Howard,	Aaron Kinney,	John Johnston,
William Key Bond,	Bezaleel Wells,	Arory Buttles,
Henry Brush,	George Chapman,	Joseph L. Webb,
David Neiswanger,	Edward Roe,	Daniel Dunlavy,
George Roe,	Charles Hammond,	David Prince,
Trial Tanner,	Chauncey Barker,	Rensselaer W. Cowles,
William Sparrow,		George H. Griswold.

Agreeably to the 45th Canon of the General Convention of 1808, providing for an accurate view of the state of the Church, from time to time, the Rt. Rev. Bishop Chase delivered the following Address:

BRETHREN: This, the Seventh Annual Convention of the Diocese of Ohio, should, by rule, have met in June last. The consideration, however, that it might be out of my power *then* to attend, induced the clergy to sign a memorial that the time of meeting might be postponed till after my journey to England.

I arrived in New York on the 29th day of August last, and lost no time in fixing on this, the earliest day in my power, for your assembling in this town, the place designated, by a vote of the last Convention, for our next meeting. And most happy am I, notwithstanding the shortness of time, and the great distance at which many of you live, to see so numerous and respectable an assembly. The first and best feelings of my heart are those of gratitude to God, that, after so long an absence from my spiritual charge, and after having met, during that absence, with so many and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon "all that is within me to praise His holy name."

Let it not, however, be supposed that this exultation argues insensibility, or that it is inconsistent with those feelings which, as a *father*, I ought to entertain for my sons, as well in the Church as in nature. The Rev. John M. Jones, whom I ordained last Convention in Worthington, departed this life before I left the Diocese. The death of my much beloved son, Philander Chase, Jr., whom I ordained to the Priest's office, in this Church, the Sunday following our last Convention, was communicated to me by the Right Rev. Bishop Bowen, of South Carolina, into whose Diocese he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion, more especially by those of our brethren in Monroe county, and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy providence have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one-third part of the laborers whom God had given us to build up his kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat, and that of good Mr. Jones, empty here in the Convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us; God hath taken them from us; but before He did so, we have the best reason to believe that he had so well prepared them by His heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea, now joining in the song of the Lamb in that temple made without hands, whose walls are salvation and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to Him who doth all things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.

The heart is sometimes filled with various emotions, which to express in appropriate language is extremely difficult. When uncommon circumstances of a mingled character, at once afflictive and cheering, press upon the mind, they often impose a restraint and an embarrassment which we know not how to surmount. I feel this to be my present condition.

Our tears, shed over the early graves of departed worth, are scarcely washed away by the lenient hand of our holy faith, when another subject of a most interesting nature presses upon our consideration: that of a seminary for the education of young men to supply a clergy for this Diocese. This also, in its history, is connected with much of painful, and much of consoling reflection.

When we last met in the Convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an institution on paper, we might justly have been derided, as men dreaming awake, and laying the ideal foundation of a baseless fabric.

Although these considerations restrained us from the adoption of any formal plan in the Convention, there were some who, notwithstanding the gloom which surrounded us, cherished a strong, though humble hope, that God would be gracious to us, and in His own good time open a channel through which means might be obtained.

Our Missionary Society, which convened upon the adjournment of the Convention, was originally constituted for the purpose of supplying, in some measure, the calls of our congregations for ministers. Upon opening the meeting of this Society, our prayers were offered to God for a blessing on our humble efforts; and we may well hope he heard us in heaven, his dwelling place, and mercifully forgave our manifold sins; for he directed our hearts and minds to the only source from whence relief could be obtained.

An apparently trivial incident had suggested to us that when the fountains in our own country were dried up, or insufficient; when a famine of the means to sustain our Church threatened us with desolation; there was a blessed land to which a man of God might fly,—a land in which, though continually munificent to all, the barrel of meal and the cruise of oil had never failed.

To this land were we directed; and to this land our Missionary Society resolved to send a messenger, and make known our wants. The circumstances which prevented the person appointed from proceeding on the mission, and my own determination to supply his place, are well known to you all; as also the unex-

pected objections urged against the measure by many of our eastern brethren, and the obstructions and difficulties thrown in our way. But of these I will not speak further: they are passed; they have been happily surmounted; the errors in which they were founded have been dissipated; and I trust we shall no longer remember them, except as chastening afflictions permitted only for our spiritual good.

When a resolution is once formed, evidently in accordance with the word of God, and sustained by a consciousness of divine direction, it is no subject of regret that the efforts to carry it into execution are surrounded with apparent difficulties. It makes us feel our dependence to be on God alone; and, when crowned with success, it makes the glory more conspicuously His. We have many examples of this in [the] Holy Scriptures. David went not forth to fight Goliah clad in the armor of Saul, nor bearing his sword or his spear. The armor of faith, the shepherd's sling, and a stone from the brook, were abundantly sufficient, when directed by the God of Israel, to destroy his enemy and work salvation to his people. Gideon, with a few, discomfited an host more surely than he would have done with many. Jonathan and his armor bearer, confiding in the power of God, put to flight an army of aliens. And a few loaves and small fishes were enough, in the hands of the Lord, to feed five thousand.

With this simple and undisguised dependence on God, was the mission to Old England undertaken; and most signally has our trust in Him been crowned with success. That great and generous people, from whom the most of us derive our origin, and who are spreading the Gospel throughout the world, received your messenger with kindness, heard the story of your wants with compassion, investigated your plans with candor, examined carefully the objections urged against you, and finally determined in your favor and munificently contributed to your relief.

My powers are not equal to an enumeration of all the instances of kindness which were showered upon me; far less is it within the reach of my abilities to give a full estimate of that *Fellowship* which, in the bonds of our common Church, accompanied the rich gifts to our infant western Zion. Very pleasant, however, is the recollection thereof; their memory is embalmed in my heart; and it is a delight, more than a duty, thus officially to acknowledge them. Never was benevolence more disinterested; never was Christian zeal more active. Delicacy as well as generosity was the characteristic of our benefactors. The task of solicitation being assumed by the most respectable characters, the rich feasts of intellectual intercourse and Christian courteousness were everywhere spread before me. I deny to myself the pleasure of pronouncing, and to you that of hearing, the names of our benefactors in this address, because I cannot, without offending their delicacy, speak of them as my heart prompts and they deserve.

Wherever I went, one continued succession of hospitality, beneficence, and Christian communion, cheered my heart and elevated my opinion of my fellow men. God is merciful unto me, thought I, in giving me grace in the eyes of this people, whose God is the Lord, and whose kindness to me is the fruit of the Gospel of peace.

The hand of Divine Providence seemed visible in disposing and directing all things to promote our object, and to bless our efforts. Before our own thoughts had been directed to England for assistance, our existence as a Diocese, our labors and our necessities were known to some, and had excited towards us feelings of kindness and sympathy. I brought with me from England a rich and well wrought set of Communion Plate for the chapel of our intended seminary, on the chief piece of which is the following inscription:

"A FLAGON, TWO CHALICES, TWO PATENS, AND COLLECTING PLATE.
THIS COMMUNION PLATE
WAS PURCHASED WITH A SUM OF MONEY WHICH THE LATE
JOHN BOWDLER, Esq.,
OF BLTHAM IN KENT, ENGLAND,
APPROPRIATED TO THE USE OF THE
RIGHT REV. PHILANDER CHASE, D.D., BISHOP OF OHIO;
AND WAS, BY THE BISHOP'S DESIRE,
DEDICATED FOREVER TO THE SERVICE OF THIS CHAPEL.
A. D. 1824."

John Bowdler, Esq., whose name is thus connected with our infant Seminary, and whose memory we shall ever cherish with gratitude, died some months before my arrival in England. Previously to this event, the Rev. Dr. Jarvis, of Boston,

had communicated to the Scotish Bishops an account of our newly-formed Diocese, and of its interesting condition.

This information Mr. Bowdler received through the Scottish Bishops, while on his death-bed; and was thus moved to leave behind him a memorial of his regard for the Church in the wilderness. I am induced to mention this one of many instances of providential interposition in our favor, because the liberal donor, having departed to receive his full reward, can be named without offence.

The amount of donations, I had reason to believe, before I left England, nearly equaled $20,000. This may not be exclusive of expenses and specific liberalities. Among the latter are the set of plate for the Holy Communion already alluded to; and another set, of smaller size, for the use of the Bishop and his successors, presented to him by a select number of his most affectionate friends.

The stereotype plates for the Common Prayer Book were nearly finished before I left London. The value of the books contributed is not exactly known; their number, before I returned, was about five hundred.

That interesting part of our plan, through which so much good is anticipated, the design of having a printing press attached to our Seminary, met with such general and cordial approbation in England, that separate funds for it also were set on foot. And though the amount of each subscription was limited to a guinea, yet a generous anxiety to subscribe made the sum, in a few weeks, nearly equal to our wants.

I had determined to follow the advice of some of my most sincere and judicious friends in England, to remain there until our object should have been fully accomplished, but mature reflection convinced us that the good to be obtained by remaining abroad was evidently less than the evil to our Diocese at home. My thoughts were upon you, my dear brethren, and the scattered and languishing congregations which you represent. Many assurances, however, were most kindly afforded me before I left that country, that our cause should not suffer by my departure. "Though," said they, "you are obliged to leave us thus early, to assemble your Convention and to obtain your incorporating act, yet your friends, who are many, will not suffer your attention to the immediate and pressing wants of your Diocese to operate to the detriment of the Ohio fund. You shall have our prayers always, and to these we will add our exertions in your favor. Let your own people do but their duty, and our endeavors will not be wanting." These most animating assurances were given before I left England. Since my return they have been renewed to the same effect, in the most obliging manner, and by the best of persons.

The avails of the subscriptions in England are deposited in the hands of trustees—the Right Honorable Lords Kenyon and Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq.—and not to be drawn for but upon certain conditions, and by the proper authorities. What these are, you will perceive by attending to the deed of donation, dated London, 27th November, 1823, which I shall lay before the Convention.

By that instrument it may be seen how foreign from my mind it has ever been to create any division in our Church, by making our Institution in any way independent of the constitutional and canonical authorities. To the superintending control of the General Convention and House of Bishops, all our institutions of this nature ought to be subject. In case there is a departure from our landmarks, the Articles and Liturgy of our primitive Zion, a controlling power must be acknowledged in those to whom God in his providence hath committed it.

Thus have we brought the history of our affairs, in relation to the contemplated Seminary, to the present time. Our prospects and duties will next be considered.

Our Seminary is to be incorporated by law, and the Trustees named in the act of incorporation. When and how to settle the question where to fix permanently this our favorite Institution, you, my Brethren, are better judges than myself. But one thing it is my duty to observe, that this question is too vast in its consequences, it is too holy in its nature, it involves the interests of too many thousand souls, to be determined hastily, without due consideration, or to admit, in the least, of local prejudices or sectional interest. Considering what has been done, the difficulties surmounted, and above all, the visibly interposing hand of Divine Providence in its favor, I presume there is not a person present but feels an awe when approaching a question involving its welfare, sufficient at once to annihilate every selfish consideration.

Wherever the real interests of the Church require, there, doubtless, it is your wish the Seminary should be fixed. To ascertain this, you will use the most proper means, and exercise your best judgment. And may the Almighty God, by the influences and directions of his Holy Spirit, make us unanimous, both in our measures and their result; and may these be for His glory and the good of His Church.

BRETHREN:—It is my duty to state, in some part of this Address, my Episcopal acts, and give a general view of the state of the Diocese since we last met.

At Worthington, on the fifth day of June, 1823, I admitted John M. Jones, now deceased, to the Holy Order of Deacons.

At Chillicothe, on the 8th day of June, 1823, I admitted the Rev. Philander Chase, Jr., now deceased, to the Holy Order of Priests.

At Cincinnati, on the 29th day of June, 1823, I admitted James A. Fox to the Holy Order of Deacons.

At Ashtabula, on the 31st day of August, 1823, I admitted the Rev. John Hall to the Holy Order of Priests.

The distressing sickness of the last mentioned person, which, as I have learned from others, has continued from last spring to the present time, deprives the Church, in that quarter, of his very valuable and greatly needed services. This, joined to our other afflictions, in the infant state of our Church, calls for a peculiar exercise of faith in God's wisdom, and resignation to His Sovereign will. Most earnestly do I beg the prayers of this Convention, and through them the prayers of all our brethren in the Diocese not present, in behalf of this our worthy brother and faithful servant in the vineyard of our common Lord.

The confirmations which I have administered are as follow:

In Christ Church, Cincinnati, on the 3d of August, 1823, I confirmed eight persons.

St. James' Church, Cross Creek, August 18th, seventeen.

St. Paul's Church, Steubenville, August 24th, eight.

St. James' Church, Boardman, August 27th, sixteen.

Christ Church, Windsor, August 29th, seventeen.

St. Peter's Church, Ashtabula, August 31st, twenty.

Since my return to Ohio, I have performed no act peculiarly Episcopal; nor have I had time to collect sufficient information to afford a general view of the state of the Diocese.

The organization of a large and interesting Parish, in the month of January last, at Piqua, Miami county, excites our most grateful feelings, and prompts the fervent prayer that God would not, for our sins, suffer this light to go out ere he prepare and appoint faithful ministers to trim and cherish it; but that he would graciously cause it to send forth the rays of his heavenly glory throughout our benighted land. With great pleasure, also, I have heard of many instances of zealous exertions, in some measure worthy of the goodness of the cause, and the distresses of our condition. In the parishes of St. Peter's Church, Morristown, Christ Church, Beaver, St. Luke's, Perry, and St. Matthew's, Mill Creek, churches are building. These, though of the humblest form, are an honor to the founders, and in regard to futurity, of the brightest promise. These little buildings in our woods are sure tokens of a blessing to the people in their present and future generations. They are as the Ark of the Covenant in the house of Obed-edom; and we trust experience will permit it to be said of them as of him, "The Lord hath blessed Obed-edom, and all his household, and all that pertaineth to him, *because of the Ark of God.*"

There are at present two candidates for Holy Orders in this Diocese—Mr. William Sparrow, admitted last year, and Mr. George Roe, admitted at the present Convention. Several others, cheered with the prospects before us, are prepared to enter our Seminary when established. Very lately I have received a letter from the Rev. James A. Fox, whom I ordained in the summer of 1823. It seems, that soon after his ordination, he returned to his family at Pinckneyville, Mississippi, where, and at Woodville, he has spent his time, occupied in the very laudable duties of teaching youth and preaching the word of God. The congregation formed through Mr. Fox's instrumentality in Woodville, have, in a praiseworthy manner, exerted themselves in erecting a Church, in dimensions forty-two by thirty-seven feet, built with a convenient vestry. At this place it is expected he will continue his very useful labors, till admited to Priest's orders. He gives me the information, which I have great pleasure in reiterating, that the parish belonging to our communion at Natchez is in a flourishing state, under the care of the Rev. Mr. Pilmore.

I have but one subject more to lay before you, and then I shall close this address. The great utility to Christianity in general, and to this Diocese in particular, of a well conducted periodical publication under the patronage of the Convention, has long occupied my mind. The time to commence such a work, and with vigor, in a united effort, seems now to have come. Every great work wants a Book of Record in which to inscribe its proceedings; and of this, our Seminary should not, must not, be deprived.

It is my earnest desire, therefore, that a committee be appointed to consider the expediency and utility of setting forth a prospectus of such a publication at

the present time, in order that, at the next Convention, all things may be in readiness for its immediate commencement.

That God may have our Church, especially the council of it now here assembled, in His holy keeping; that He may graciously forgive us our sins, and direct us in all our ways, and further us with his continual help, so that in all our works begun, continued, and ended in Him, we may glorify his holy name, and finally by his mercy, through Jesus Christ, obtain everlasting life, is the prayer of your affectionate Pastor,

PHILANDER CHASE.

CHILLICOTHE, November 3, 1824.

Convention adjourned till half past two o'clock, p. m.

[2½ o'clock, p. m.]

The Convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was elected Secretary of the Convention.

Resolved, That the rules of order observed by this house in their last annual Convention, be now in force.

The Clergy were called on for their Reports, required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals:

Rev. Mr. HALL, stationed in Ashtabula county, being prevented by severe illness from attending the Convention, forwarded the following report, viz:

"Since the last Convention, I have performed forty-eight weeks' clerical labor. The whole amount of service for which I have received and expect to receive compensation from the people, is thirty-four weeks.

"I have performed fourteen weeks' Missionary labor, all within the county of Ashtabula, excepting one week on my return from Convention, and during my stay after the Convention at Worthington. The Missionary service performed in this county, I have divided between Ashtabula, Rome, and Sheffield. My time has been occupied in preaching and performing Divine Service, and administering the sacraments, as occasion required, on Sundays. I have also preached occasional sermons on other days; but my principal business on week days, has been to visit families, catechise the children, and give familiar religious instruction. My labors have, apparently, been well received, and I hope some good will, with the blessing of God, result therefrom."

Abstract of the Parochial and Missionary Report of the Rev. SAMUEL JOHNSTON, of Christ Church, Cincinnati:

The minister of this parish, although he has not the gratification to report to the Bishop much increase, either as it respects the congregation or communicants, is encouraged by the Divine promise, that the good seed already sown shall, in God's good time, bring forth abundantly.

The Sunday School continues its salutary effects in ameliorating the condition of the ignorant, poor, and destitute. Two classes have made considerable progress in giving a faithful account of the Pentateuch, and other historical portions of the Scriptures.

The children of the parishioners have recited the Church Catechism with great exactness, and the larger one by Bishop Mann; and have been required to give an account of the sermons heard, the lessons, epistles and gospels for the day, and to memorize the selections of psalms, collects, and various prayers.

The last spring it was deemed judicious to form a parish library, from the consideration that many of the parishioners had on hand a number of books, which might be of service if generally circulated.

Christ Church, Cincinnati.—Families, 75: souls, 270; marriages, 6. Baptisms—infants and children, 36; adults, 3. Communicants—last year, 53; removals, 10; suspended, 1; withdrawn, 2; deaths, 3; additions, 13; present number, 50. Funerals, 22; Catechumens, 54; Sunday school scholars enrolled, 120.

Since our last Convention, I have visited Lawrenceburg (Ind.) twice, and held services there three times.

At Little Step Stone, Ky., I preached a funeral discourse, and also held service in the evening.

In the *Miami Country*, I have made four tours, and preached in the following places, viz: Mill Creek once; Springfield four times, and baptized one child; Hamilton four times, and baptized two children; Troy four times; Lebanon twice; Franklin once; Centerville once; Dayton four times, and performed the funeral service; Lower Piqua, preached seven times, baptized one child, and buried another; Upper Piqua, preached twice, married one couple, baptized nine children, and administered the Lord's Supper to about fifteen persons. The latter place is a peculiarly interesting parish. The people are kind, attentive, and desirous to have the services of our Church, to which they are remarkably attached. They have a large and neat edifice, three miles north of the town of Piqua, given by the liberality of a generous individual.* It is in contemplation to build a Church next summer in the town, it being more convenient to a majority of the parishioners. A clergyman in a short time there, with diligent attention to his duties, might soon collect a large congregation, and liberal contributions might be calculated on in aid of his support.

Abstract of the Parochial and Missionary Report of the Rev. EZRA B. KELLOGG, of St. Paul's, Chillicothe:

Since the last Convention, Mr. K. made arrangements to officiate one-third of his time at All Saints' parish, Portsmouth, and two-thirds of his time at Chillicothe.

St. Paul's Church, Chillicothe.—Baptisms, 7. Communicants—removed, 7; added, 5; present number, 23. Marriages, 4. Funerals—infants, 4; adults, 8—12.

All Saints' Church, Portsmouth.—Baptisms, (infants) 4. Communicants—removed, 1; added, 3; present number, 23. Funeral, 1.

Mr. K. performed a Missionary tour, both east and west from Chillicothe. He held divine service and preached one Sunday at each of the following places: Steubenville, Zanesville, Lexington, Cincinnati, Piqua, Delaware, and Worthington. At the latter place he administered the communion. He preached besides, upon week days, at Wheeling, St. Clairsville, Hamilton, Dayton, Columbus and Circleville.

Abstract of the Parochial and Missionary Report of the Rev. INTREPID MORSE:

St. Paul's Church, Steubenville.—Number of families, 32; communicants, (removed 4, died 1, added 12) 55; baptisms, (infants) 12; funerals, 3; catechumens, 36.

St. James' Church, Cross Creek.—Number of families, 45; communicants (removed 5, died 2, added 30), 95; baptisms (infants 38, adults 3), 41; funerals, 2; catechumens, 25.

St. James' Church, Cross Creek, has been enlarged, and is now finished and ready for consecration. This congregation, one of the earliest organized in the State, is now numerous and flourishing; through the Divine blessing considerable addition has been received to the number of communicants; and it is hoped, also, some increase of that Christian piety which is much better than numbers.

Mr. M. reports the following account of services by him performed beyond the limits of his parochial care, during the very destitute condition of the Churches since the last Convention, viz:

At Zanesville, performed divine service and preached nine Sundays and one evening, administered the Communion three times, and baptized eight children.

Marietta and vicinity, one Sunday, once on a week day, and baptized one infant.

Worthington, on Christmas, three Sundays, and six evenings; administered the holy Communion once, and baptized three children and one adult.

Berkshire and Delaware, two Sundays, three evenings, and baptized two children.

Circleville, three evenings, and baptized two children.

Chillicothe, three Sundays, (one of which the Rev. Mr. Kellogg was absent,) and once on a week day.

Portsmouth, one Sunday, one evening, and administered the communion.

Monroe and Guernsey counties, one Sunday, eight times on week days, and baptized six children and one adult.

Coshocton county, two Sundays, eight times on week days, and baptized eleven children.

Western Reserve, six Sundays, eighteen week days, administered the communion twice, baptized three children, and attended two funerals.

* Col. John Johnston.

Miami country, three Sundays, six evenings, baptized two children, and organized the parish of St. James' Church, Piqua.

New Lisbon, Worcester and Mount Vernon, several times, (evenings,) and baptized four children.

Besides several other places, in some of which the services of the church had never before been performed.

Recapitulation.—Sundays, 34; other days or evenings, 73; baptisms, [infants, 42, adults, 2] 44; administered the communion in public 7, to the sick 3 times; attended two funerals, and celebrated one marriage.

Abstract from the Parochial and Missionary Report made to the Bishop by the Rev. Mr. SEARLE:

There has been no material change in this part of the Diocese since the last Convention. The absence of the Rev. Mr. Murray, and the afflicting illness of the Rev. Mr. Hall, left the parishes very destitute.

STATE OF THE CHURCHES.

St. Paul's Church, Medina.—Families, 22; communicants, 21; baptisms, 11; marriages, 2: funerals, 8.

St. John's Church, Liverpool.—Families, 11; communicants, 16; baptisms, 2; marriage, 1.

Trinity Church, Brooklyn.—Families, 13; communicants, 14; baptisms, 11.

Christ's Church, Windsor.—Families, 27; communicants, 35; baptisms, 7.

St. Paul's Church, Norwalk.—Families, 15; communicants, 10; baptisms, 5; marriage, 1.

St James' Church, Boardman.—Families, 22; communicants, 27; baptisms, 4.

There is among the members of this Church an increasing attachment to the liturgy, and a devout and pious attention to the duties of their holy profession as followers of Christ Jesus.

The congregation of St. John's, Liverpool, have commenced the building of a Church.

Mr. Searle reports that he has performed about four and an half months' Missionary services, since August, 1823.

In September, he was several days in Parkman, and other places in Geauga county. In Parkman he baptized three children. In the same month he held service in Middlebury, Thorndike, Stow and Hudson, administered the Communion once, and baptized one adult and nine children.

In October, was in the south part of Medina: at Wadsworth baptized four children, and administered the Communion.

In December, visited Portage county, held public services in Middlebury, and baptized three children in Talmage.

January, 1824, was in Richland county, and held divine service and preached three times. The same month was in Huron county, held public service and preached twice in New Haven. Visited Sandusky city, Monroe, Lyme, Norwalk, Milan and Florence, and preached in most of those places. On Sunday, the 25th, held divine service in Norwalk, administered the Communion to 16 persons, and baptized three children. Also, visited Brownhelm, Carlisle, and Ridgeville, in Lorain county.

First Sunday in February, held divine service, and preached twice in Brooklyn, Cuyahoga county. Visited Cleveland in the same county; and in those places baptized four adults and seven children. In the same month was one Sunday in Thorndike, and baptized two adults and seven children.

In March, was one Sunday in Boardman, two in Windsor, and one in Ashtabula. Returned through Cuyahoga, and on Sunday administered the communion at Brooklyn.

In June, was again in Portage and Geauga counties—one Sunday at Windsor, another at Boardman. During most of the time was in poor health, and since July was unable from sickness to travel.

NOTE.—Although Mr. Searle states in some places that he held divine service, in others that he preached, in others that he held divine service and preached, and in others is silent as to what was done, it is supposed that services were performed wherever he visited.

On motion of C. Hammond, Esq.,

Resolved, That so much of the Bishop's address as relates to the mission to England, the establishment of a Seminary and a periodical publication, be referred to select committees, with directions to report thereon to this house.

Whereupon the following persons were appointed, viz:

On the mission to England—the Rev. Messrs. Searle and Morse, and Messrs. C. Hammond, H. Brush and B. Wells, Esq'rs.

The committee in relation to the Seminary—Col. John Johnston, Charles Hammond and W. K. Bond, Esq'rs.

The committee in regard to the periodical publication—Messrs. Searle, Morse and Johnston.

On motion of the Secretary,

Resolved, That there be a committee of two persons appointed to report the state of the accounts for publishing the Journals.

Whereupon the following persons were appointed: David Prince and Rensselaer W. Cowles.

The following resolution, brought forward and put by the Secretary, was adopted:

Resolved, That this Convention acknowledge with gratitude the kind attention shown to the late Rev. P. Chase, Jr., by the Bishop, Clergy and hospitable friends in Charleston, S. C., and also to the Rev. Mr. Rutledge, for his solemn, impressive and highly interesting address delivered at his interment.

Adjourned for divine service; when the Rev. Samuel Johnston read prayers and delivered a sermon.

THURSDAY, NOVEMBER 4TH, 9 O'CLOCK, A. M.

The Right Rev. the Bishop, opened the meeting with prayer.

The Rev. Joseph Doddridge, a missionary in this Diocese, appeared and took his seat.

Mr. John Matthews, a Lay Delegate from St. James' Church, Zanesville, presented a certificate of his appointment and took his seat.

The following committees reported to this Convention, agreeably to their respective appointments, viz: "on the Mission to England," "on the Theological Seminary," and "on a Periodical publication;" which was ordered to lie on the table for further consideration.

Convention adjourned for divine service till 3 o'clock.

Prayers and a sermon by the Rev. I. Morse.

[THREE O'CLOCK, P. M.]

Convention assembled agreeably to adjournment.

A resolution in regard to placing the Seminary, was received from C. Hammond, Esq., and on being read, was ordered to lie on the table for further consideration.

The committee appointed to examine the state of the accounts for publishing the Journals, presented the following statement, which on being read was accepted:

The committee appointed to report to the Convention the state of the accounts of the several parishes with the Convention, report as follows:

Due from St. Matthew's Church, Hamilton, $2; Trinity, Columbus, $8; St. James', Zanesville, $4; St. Paul's, Chillicothe, $5; Christ, Beaver, Guernsey co., $2; St. Philip's, Circleville, $4; Trinity, Brooklyn, (deduct $4 remitted by the Convention of 1823, leaves due,) $4; St. Peter's, Ashtabula, $2; St. Paul's, Norwalk, $6; St. James', Boardman, $4; Christ, Windsor, (deduct $2 remitted, leaves due,) $6; All Saints, Portsmouth, $6; St. Thomas', St. Clairsville, (deduct $2 remitted by Convention of 1823, leaves due,) $14; St. Thomas', Dayton, $3; St. Matthew's, Millcreek, Coshocton co., $2; St. Luke's, Perry, Coshocton co., $2; St. John's, Liverpool, (remitted by Convention of 1823, $4,) $4.

The committee find due to Mr. Ezra Griswold, of Delaware, for printing the Journals for and previous to 1821, as appears by the Journals of the Convention of 1823 ..... $23.12½

Balance due to said Griswold for printing the Journals 1822 ..... 4.69

$27.81

CR.

Paid by C. Ripley, June, 1823	$12.00	
" David Prince, for Grace Church, Berkshire	4.00	
" St. John's Church, Worthington, Oct., 1824	10.00	
		26.00

Leaves a balance due Mr. Griswold $1.81

The foregoing result appears from the statements of accounts published in the Journals of 1822 and 1823.

There appears due from the Treasurer of the Convention, over pay for printing for 1823 ..... $2.00

The committee would suggest to the Convention the propriety of a change in the assessment on the several parishes, for defraying the expenses of printing Journals, &c., as since the assessment in 1821, some parishes have increased and others diminished, and the present assessment will raise more than is necessary for the expenses of the Convention; the committee would also suggest that the future payments should be made into the hands of the Treasurer, and be considered his duty to present to the Convention an exhibit of the receipts and disbursements, as the simplest and readiest way to manage our financial concerns.

DAVID PRINCE,
RENSSALAER W. COWLES.

Resolved, That a committee of two members be appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expenses of the publication of the Journals of the Convention.

Messrs. Prince and Neiswanger were appointed the said committee.

The House took into consideration the following report of the committee in relation to the mission of the Right Rev. the Bishop, to England, which was unanimously adopted:

The committee appointed on the mission of the Right Rev. the Bishop of this Diocese to England, beg leave to submit the following resolutions:

Resolved, That this Convention approve of the resolution of the Bishop to visit England, to solicit pecuniary aid towards establishing a Seminary for the education of Ministers in the Church.

Resolved, That this Convention approve of the conduct of the Bishop, both in this country and in England, in regard to the objections urged against his mission.

Resolved, That this Convention most cordially unite with the Bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a Theological Seminary in our Diocese.

The report of the committee on the Theological Seminary, together with a proposed Constitution for the same, was taken up, considered by sections, and adopted:

REPORT.

The committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report:—That they have examined the deed of donation of his estate executed by the Bishop on the 27th of November, 1823, in England, and the outline of the plan of the Seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these it appears, that before the funds subscribed in England can be received, a Constitution must be formed, and an act of incorporation obtained upon principles specified in the deed.

The committee herewith report a Constitution, in conformity, as they conceive, with the provisions of the deed, and they recommend that a committee, to consist of two members of the Church, be appointed to procure the passage of an act of incorporation.

The deed requires that the Seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the Convention may deem more eligible: and whether the estate be of equal value, is to be decided by the Hon. HENRY CLAY of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the Bishop of the Diocese is to reside at the Seminary and to have the charge and direction of it, as one of its principal Professors and President; and as such is to receive a proper compensation out of the funds contributed. The committee conceive that the essential interests of the Seminary as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject.

According to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place: but notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary. These facts, as resulting from an examination of the deed, are stated for the information of the Convention. The committee have considered that the fixing of the Seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected.

CONSTITUTION.

ART. I. The Convention of the Protestant Episcopal Church for the Diocese of Ohio, do hereby establish a Seminary for the education of Ministers of the Gospel in said Church; such Seminary to be founded upon donations made, and to be made, in the united Kingdoms of Great Britain and Ireland, and in America, for that purpose, and to be known by the name of "THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO."

ART. II. The said Seminary shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

ART. III. The direction and management of said Seminary shall be vested in a board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four clerical and four lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of clerical and lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the Board of Trustees of the Seminary, so as to increase the number of clerical and lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent board of clerical and lay Trustees.

ART. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence, a President pro tem. shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the board at which the appointment was made. If any vacancy shall happen in the board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

ART. V. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese for the time being, as principal Professor and President; and the salary to be received for his service, shall be fixed by the board of Trustees, at their annual meeting preceding the commencement of such salary.

ART. VI. The board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations and statutes which may be necessary for the government of the Seminary, and to secure its prosperity: provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity "to the doctrine, discipline, constitution and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the Bishops of the said Church."

ART. VII. If at any time the General Convention of the Protestant Episcopal Church in the United States of America shall, by resolution, entered in their Journals, declare any rule, regulation, statute or other proceeding of the board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

ART. VIII. The Bishops of the Protestant Episcopal Church in the United States of America, shall individually, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute in his own name and character of Bishop, any proper legal process to enforce and secure the administration of the Seminary according to the foundation herein prescribed.

ART. IX. The board of Trustees shall meet at the Seminary annually, on the Friday succeeding the meeting of the Convention. The Bishop, upon the application of one member of the Standing Committee of the Diocese, and two Clerical and two Lay Trustees, made in writing, shall at any time call a special meeting of the board, to be held at the Seminary, at a time to be appointed by the Bishop, notice of which shall be given to all the Trustees.

ART. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the board of Trustees of the Seminary, and a majority of the Convention of the Diocese. But if at any time an amendment shall be proposed and voted unanimously by the board of Trustees of the Seminary, and by the Convention, then such amendment shall prevail without the assent of the Bishop.

The Convention adjourned for divine service, till nine o'clock to-morrow morning.

Prayers and a sermon by the Rev. J. Doddridge.

[FRIDAY, NOV. 5TH, 9 O'CLOCK, A. M.]

The Convention assembled pursuant to adjournment.

The meeting was opened with prayers by the Bishop.

On motion of Col. Johnston,

Resolved, That a Committee of two persons, members of the Church, be appointed to obtain an act of incorporation, in conformity with the recommendation of the commitee upon that subject.

Messrs. C. Hammond, Esq. and John McCorkle, of Piqua, were appointed to this duty.

The following preamble and resolutions, moved by C. Hammond, Esq., were adopted:

Whereas, deciding upon the seat of the Theological Seminary of the Diocese is of great importance to the prosperity of the Church, and whereas time is not now permitted to decide upon the same—therefore be it

Resolved, That a committee of two members of the Church be appointed to receive propositions for fixing the seat of the Seminary and report the same the first day of the next Convention, so that a final place may be determined on.

Resolved further, That it shall be the duty of said committee, from time to time, to communicate to each and every party, who may make a proposition, for the seat of the Seminary, the nature and amount of each proposition made at other places. And if any additional donations are proposed by any party, such additional propositions shall be communicated to all others who may have made propositions.

On motion of the Rev. Mr. Morse,

Resolved, That a committee consisting of two persons be appointed to frame a Canon respecting the admission of parishes or Churches into union with the Convention of this Diocese.

Whereupon the Rev. Mr. Morse, and W. K. Bond, Esq., were appointed.

On motion of A. Buttles, Esq.,

Resolved, That the Convention now proceed to elect four Clergymen, and four Laymen, as the Standing Committee for the ensuing year.

The following persons were elected:

Clergy—Rev's R. Searle, S. Johnston, I. Morse, E. B. Kellogg.

Laity—B. Wells, Esq., Col. J. Johnston, Hon. N. M. Bronson, Hon. A. Buttles.

The committee appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expenses of the publication of the Journal, made the following report, which was adopted:

The committee appointed to assess the several parishes, for the purpose of defraying the expenses of publishing the Journals of the Convention, and for stationery for the same, after a careful examination of their relative strength, assess the parishes as follows: Christ Church, Cincinnati, $3; St. James', Zanesville, $3; St. Paul's, Chillicothe, $3; St. John's, Worthington, $3; St. James', Piqua, $2; St. Paul's, Steubenville, $3; St. James,' Cross Creek, $3; the remainder of the parishes at one dollar each, from and after June, 1825.

DAVID PRINCE,
DAVID NEISWANGER.

The committee appointed on that part of the Bishop's address relative to a periodical publication, connected with the intended Theological Seminary in the Diocese of Ohio, beg leave to report:

That, in their estimation, it is an object of great importance, and worthy of the zealous support of this Convention, and the friends of said Seminary generally. The committee would therefore respectfully recommend the following:

Resolved, That this Convention, deeply impressed with its great utility, deem such a work highly expedient, and recommend that the Bishop take measures for commencing its publication.

Adjourned till half past 2 o'clock.

[HALF PAST TWO O'CLOCK, P.M.]

Convention assembled agreeably to adjournment.

Messrs. Brush and Bond were appointed a committee, to receive proposals for establishing the Seminary.

The committee appointed to frame a Canon respecting the ad-

mission of Parishes into union, reported the following, which was adopted.

A Canon regulating the Representation of Parishes in Convention.

No Parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved, and registered by him, at least three months before the meeting of the Convention. And no Parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated according to the act of the General Assembly of the state of Ohio for the incorporation of religious societies, and the act supplementary thereto.

Resolved, That this Convention do now proceed to appoint by ballot, four Clerical and four Lay Trustees for the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.

Whereupon the following persons were elected:

Clergy—Rev's Roger Searle, Samuel Johnston, Intrepid Morse, Ezra B. Kellogg.

Laity—Col. John Johnston, Piqua; Bezaleel Wells, Esq., Steubenville; Charles Hammond, Esq., Cincinnati; William Key Bond, Esq., Chillicothe.

The following resolutions moved by B. Wells, Esq., were adopted.

Resolved, That the thanks of this Convention are due to the Parish of St. Paul's, Chillicothe, for their very great kindness and hospitality.

Resolved, That the President and Secretary receive the thanks of the house for their services, during the sitting of the Convention.

On motion of J. Matthews, Esq.,

Resolved, That the next meeting of this Convention be held in the Parish of St. James, Zanesville.

After an affectionate exhortation to godliness, and prayers, the Episcopal blessing was pronounced, and the Convention adjourned sine die.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attest:

SAMUEL JOHNSTON, *Secretary.*

*** The next annual Convention will be holden in the Parish of St. James, Zanesville, on the 1st Wednesday in June, 1825.

☞The Parishes delinquent in their assessments for expenses in publishing Journals of the different Conventions, are respectfully requested to forward the amount due, to E. Hallam, Esq., Treasurer, at Cincinnati.

N. B. The next Convention hope to receive some specific information (by delegates or otherwise) of the number of communicants in each Parish not having regular ministerial services.

1825.

JOURNAL

OF THE

EIGHTH ANNUAL CONVENTION,

HELD AT ZANESVILLE, JUNE 1ST, 2D AND 3D, A.D. 1825.*

A LIST of the Clergy belonging to the Diocese of Ohio.

The Right Reverend PHILANDER CHASE, Bishop of the Diocese, residing at present in Worthington.

Rev. JOHN ARMSTRONG, residing in Wheeling, Virginia, but officiating a part of his time in St. Peter's Church, Morristown.

Rev. JOSEPH DODDRIDGE, M.D., residing in Chillicothe.

Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek.

Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES who attended the Convention.

St. James' Church, Cross Creek—John McCullough, William Dunlavy.

St. Paul's Church, Steubenville—Hon. John C. Wright, Brice Veirs.

St. Paul's Church, Norwalk, Huron County—Platt Benedict, Esq.

Trinity Church, Columbus—Abraham I. McDowell.

St. James' Church, Zanesville—Moses Morehead, Seth Adams.

St. Matthew's Church, Perry, Coshocton County—John Trimble.

St. James' Church, Piqua—John Johnston.

St. Thomas' Church, St. Clairsville—George Roe, Edward Roe.

Christ Church, Beaver, Guernsey County—Philip Wendall.

St. Paul's Church, Chillicothe—John Bailhache.

St. Peter's Church, Morristown—Israel Taylor.

Grace Church, Berkshire—David Prince.

St. John's Church, Worthington—Arory Buttles.

St. Peter's Church, Delaware—William Little.

St. Matthew's Church, Hamilton—William Sparrow.

ZANESVILLE, WEDNESDAY, JUNE 1, 1825.

THIS being the time and place appointed for the meeting of the Protestant Episcopal Church in the State of Ohio, the clerical

* "Cincinnati: Looker & Reynolds, Printers. 1825."

and lay delegates assembled at half past ten o'clock, in the parish of St. James.

Divine service was conducted by the Rev. Intrepid Morse, and after an address, the administration of the rite of Confirmation and the sacrament of the Lord's Supper by the Bishop, the Secretary of the last Convention read over the list of the Clergy, and the following answered to their names and took their seats: [All on previous page, except Rev. Mr. Hall.—Ed.]

The following Lay Delegates presented certificates of their appointment, and took their seats: [All except last six in previous list.—Ed.]

Agreeably to the XLVth Canon of the General Convention of 1808, "providing for an accurate view of the state of the Church from time to time," the Right Reverend Philander Chase delivered the following Address:

Brethren of the Clergy and Laity—In the accomplishment of any great design, there are many previous points to be gained; and although, as in surmounting the Alps, we may felicitate ourselves, and praise God most devoutly that we have succeeded in ascending one steep, yet even this rejoicing seems intended to prepare us with courage to overcome fresh difficulties, which, one after another, rise still higher and higher on our view.

I introduce my address to you, my Brethren, on the subject of our Seminary, by this remark, with the triple intention that we may be excited to gratitude for past mercies; be apprised that difficulties still exist, and animated with holy courage to overcome them.—Of these each a little in its place.

Of past mercies, I told you something when we last met. Since that time I have been certified through numerous and most respectable channels, that the cause of our Seminary set forth in "*The Appeal in behalf of the Diocese of Ohio,*" has continued to gain ground in the best affections of our English friends. Considerable accessions to the fund have been made, and the spirit of good will and Christian fellowship, which it was our object always to promote, was daily increasing. Scarcely a post has past without bringing some good tidings of great joy to our infant Seminary. The most encouraging words and deeds have been recited to me in letters from persons most eminent for private virtue and public station. Would that their loved and respected names could be here recited! But you know them, and will embalm their kindness in your memories.

Aware that the sum already raised is short of what it would have been but for some events which took place to stop the flow of British kindness, our friends in England, deeply sensible of the importance of our plan of founding a Christian College containing all the means of full instruction for the gospel ministry, have given me good assurance that while our funds are accumulating both from their own interest and additional contributions, we shall receive at least what would equal their annual interest in separate benefactions meant for current use.

As to the remaining difficulties, there are none greater, we trust, than such as may arise from honest differences of opinion, and which, being discussed with a Christian spirit, we hope soon will vanish.

To determine the great question *where* our Seminary is to be established, I always considered as a right belonging to the Convention: for by that body I understand an assembly of men acting in the fear of God for the Diocese in general; free from prejudice, partial views and local interests—in short, an assemblage of the wisdom of the whole Diocese—of the Bishop—of the Clergy—and of the Laity.

As an integral part, therefore, of this body, I have thought it my duty to give this subject all the investigation and deliberation in my power; the result of which the same sense of duty now compels me to lay before you.

Before we enter on the consideration of any *particular place*, the proposals for the Seminary divide themselves into two classes, viz: those for *town*, and those *for country* places. Having come to this question with an unbiassed mind, I have,

it is believed, investigated without prejudice, both these classes of proposals, and am fully of opinion that the latter has the preference, and for the following reasons:

1. In the country we can have the choice of a site most eligible for health, which is not always the case of our towns, as experience abundantly proves.

2. Wherever in the country our Seminary is placed, the lands for many miles around will greatly increase in value; and if they should be in a state of nature, that increase, in the opinion of good judges, would be more than doubled. Should therefore the Seminary, by gift or otherwise, (previously to the determination to fix absolute on any place) be certain of being the possessor of some thousands of acres of the surrounding country, how surely and how innocently, yea, how justly might it share in the gains of which itself would thus be the parent. Count these gains, and on the most moderate scale contrast them with the highest offer which any town will make, and the preference of fixing our Seminary in the country will be apparent. I have done so, and am satisfied: do so yourselves, and I trust you will be of my opinion. Suppose four thousand acres were given us, and by purchase we became owners of four thousand acres more. If the Seminary were established on them, the former of these would now be worth $20,000, and the latter after deducting the price of their purchase, would amount to $15,000; and a few years would see these lands doubled even in this valuation. If this computation be doubted, let it be distinctly known that there are persons who (if these lands with the Seminary established thereon, were conveyed to them for the right of leasing and selling the same under whatever reasonable restrictions to secure the morality of the inhabitants, the Trustees may require) would become obligated to pay the interest of that sum, viz: $1.800 annually for ever. This it should seem, stamps validity on our plans, and puts their practicability beyond a doubt.

3. By placing our Seminary on lands of which itself is the owner for some distance round, we might possess, and, if we chose, we might *exercise* a power as effectual as salutary—a power, by right of soil, to prevent the evils which otherwise often the best of collegiate laws cannot cure.

Such is the nature of our civil government, that it must be employed rather in *punishing* than in *preventing* vice. Thus, of necessity, the woe falls more on the *seduced* than on the *seducer*. The *tempted* is punished, while the *tempter* often, too often, escapes unhurt. In schools and colleges placed in cities, and receiving students from abroad, these evils are most alarmingly apparent. Young men are often disgraced by punishment, and sometimes ruined by expulsion; whilst, when compared with their seducers, they are innocent—and those who enticed them from the paths of rectitude chiefly ought to suffer.

There is a time in youth when the body, not the mind, has attained maturity—a time, when amid the storms of passion, reason's feeble voice is scarcely heard—a time when inexperience blinds the eye, and pleasure like an opiate lulls the conscience fatally to sleep—a time when the paths of sin, though they end in death, are by the arts of Satan strewed with flowers—a time when all restraint, though imposed by mercy's self, seems hard and galling;—there is in youth a time like this, and this is that which is commonly spent at college, when for the want of means to prevent temptation, they are most exposed to the seducements of wicked and designing persons. This is so true and so frequent, that through a life of half a century, and for the greater part of this spent in being taught or in teaching others, there has been no one subject on which my mind has dwelt with deeper and more melancholy regret than this, viz.—that there were not in our seminaries of learning some way invented, or some power reserved, by which the temptation might be suppressed; and thus the crime prevented, or at least the tempter, for example's sake, more severely punished;—some way, I say, by which our youth, when removed from the guardian eye of their parents, might contend with vice on more equal terms—might be taught, at least, the use of weapons of self-defence, before they are brought, as in our City Colleges, to contend unarmed with the worst enemies of their happiness—those who find it their interest or malicious pleasure to seduce them from their studies into vice and dissipation. And here—may God be praised both for the suggestion and the way to accomplish it—this much desired means of preventing evils which no collegiate laws can cure (till that cure come too late,) is now before you. PUT YOUR SEMINARY ON YOUR OWN DOMAIN; BE OWNERS OF THE SOIL ON WHICH YOU DWELL, AND LET THE TENURE OF EVERY LEASE AND DEED DEPEND ON THE EXPRESSED CONDITION, THAT NOTHING DETRIMENTAL TO THE MORALS AND STUDIES OF YOUTH BE ALLOWED ON THE PREMISES. This condition, while it secures good men for the first settlers, will ensure them such for ever; and in so doing, will close up the greatest, widest, and most fatal avenues to vice. This expedient is so beneficial that it finds a friend in every parent's bosom: and it is so practicable, that the wonder is not at its intricate nature, but that, in a country like

ours, it has not been before adopted. It is an expedient which embraces so effectually the vital interests of our Seminary, as singly and of itself to extinguish all objections. We, therefore, might spare ourselves the pains to state them; for were they ever so numerous, and with ever so much plausibility urged against us, this one feature of our plan would, like Aaron's rod, devour and destroy them.

But however convincing may be our reasons for fixing on a country place as the site of our Seminary, yet there are some objections which, though of minor considerations, seem to be urged with so much candor and simplicity, as to deserve an answer.

It is said that there are manifold difficulties in opening a new country, and that these will *retard* the operation of our Seminary.

We answer, that however great the difficulties, the object we have in view is still greater; and to minds bent upon doing the will of their Master, these difficulties will but add fuel to the flame of desire to accomplish it to the glory of God and the good of posterity. Besides, if those who will have to encounter these difficulties do not complain, *others*, it might reasonably be supposed, would be silent. As to retarding the operations of our Seminary, we believe our plan will have an effect immediately and directly contrary.

It is understood that our Seminary is to go into operation in the house and on the place of my present residence near Worthington, Franklin county, immediately after the rising of the present Convention. If the buildings there should prove insufficient to accommodate the students, others of a temporary nature might be erected, or houses hired in the neighborhood. Here the Seminary in all its branches, from the grammar school through all the course of collegiate instruction to those of theology, as required by our Canons, might proceed; and while this is doing, and perhaps as prosperously doing as if our conveniences were still greater, will it be an appalling and disheartening circumstance that such a plan as this is in operation for the future benefit of the Church? Will the consideration that we have an ample domain under the specified salutary regulations on which our lands are clearing and buildings erecting, and to which are drawing the best feelings and wishes of our country as to a centre of hope and promise—will this retard the present operations of our Seminary? Will this discourage the young men whose names are first enrolled on the pages of its records?

On the contrary, the prospect of the future utility, greatness and glory of our Institution founded under such auspices as these, will, it should seem, unite all hearts and animate all endeavors to build up its walls and adorn its palaces. By giving this firmness,though but in prospect, to its foundation, and by thus exhibiting its future strength to public view, more courage even for the present will be inspired—more strength will be exercised in removing even present difficulties. For who does not know that man's *present endeavors* are in proportion to his *future hopes?*

If I were to judge in this matter from my present feelings, and if it were proper to express them here, I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city seminary; and that both my judgment and my feelings accord with the expressed opinion of benefactors in England, I myself am witness and here do testify.

If from general principles we now descend to particulars, and ask where are the places which hold out facilities to carry this our favorite plan into full effect, I answer, as is known to many, they are more than one; and may be found in still greater numbers. Let it be known that this Institution may be established on any eligible grounds within such or such circumference of the centre of the Diocese, and let that ground be specified by the proper authority, and there is no doubt of our receiving the most liberal offers. Among those of this nature which, since the meeting of our last Convention, have arrested my attention, is a munificent donation of 1000 acres of land on Alum creek, about 12 miles north of Columbus. This was made by Mrs. Betsey Reed, of Putnam, near Zanesville. The promise of a deed of the same being put at my disposal, either for the Bishop's fund or the Theological Seminary, and thus the church, in any event, being certain of the land, I caused it to be surveyed, and a site for our Seminary (should the Convention think proper to establish it thereon) be selected—eleven acres to be cleared and fenced—seed to be sown, and a house, though of unhewn logs, to be erected and covered, (24 by 36 feet, including galleries) and the floors to be laid.

This site may not be superior to others which may be hereafter offered; but it is such as has pleased me and all who have examined it. Elevated on a gradual rise of 150 feet above the water of the creek, in the distance west, of about 80 perches, the grounds command a view three different ways of many miles, while the country is dry, undulating and fertile all around. These are the grounds which, through means purely providential, have been thrown upon your notice, and

these their qualities courting your acceptance. But by no means would I urge you to receive them if they be not accompanied by other offers from neighboring landholders, which it is so much their interest to make. It would be a deed so manifestly unreasonable for our Seminary to enrich a neighboring landlord, by more than doubling the value of his estate, while he withholds all contributions to the same—that rather than submit to such imposition, my predilections in favor of the site selected would vanish, and my mind be open to similar offers from other places.

And lest my proceedings should be in any wise construed into a semblance of a pledge of myself or the Convention to fix our Seminary on the proposed ground, all that has been done has been at my own expense, and on my own responsibility. The labor which was given on a part of three days, was a *gratuity* by the neighbors, to bring the place and plan into notice; and was performed under the repeated assurance that on their part it was a *risk*—a voluntary gift, under the contingency of the approbation of the Convention.

Thus, as was my duty, have I laid both my sentiments and actions touching our Seminary, before this Convention, If you, my brethren, interpret them as favorably as my endeavors have been done sincerely to secure the best interests of the church, I shall be most happy.

Having thus tried, by the grace of God, to do my duty in this important matter, am I not commanded by my station, in the name our Lord Jesus Christ, to tell you what is yours? Act then solely for the good of the Seminary, and however you may wish it were consistent with *that* good, that the same were placed at your own doors respectively—yet remember that God willeth that, in deliberating on this subject, you lay aside all sectional, partial and self-interested views. The nature of the funds of which you are now to dispose—given in a foreign land, from the purest motives of Christian love, and confided to your disposal with a magnanimity worthy of apostolic days, seems to call on you as God once called on Moses, for more than ordinary consideration—"Pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—yes, beyond dispute, too holy to entertain any sentiments other than those of zeal and unanimity in the pursuit of the one great design which gave birth to all our efforts, viz: that of founding and erecting a Seminary, not for the aggrandizement of any city, town or village, but for the general encouragement of religion and learning, in the education of pious young men for the Christian Ministry.

It behoves me now to speak of the employment of my own time, and the discharge of my official duties. Several causes have prevented me from making any distant visitations since November. The usual badness of the roads during the winter and spring months, would have made distant appointments quite uncertain. A long absence from my family had introduced derangements and necessities which required my presence for some months to regulate. The interests of our Institution also required that I should be at home to examine in the vicinity of the centre of the State, the proper sites for its establishment, and to collect and superintend a few students with whom to commence operations when our Seminary shall be regularly opened. These reasons, together with a great desire to promote the religious interests of a few parishes around me, in which I have constantly officiated as a parochial clergyman, have prevented any distant visitations.

It is one among the most pleasing incidents which I have to relate, that on the first day of May, I conducted the solemnities of laying the corner stone of St. Peter's Church, in Delaware. It will be a neat edifice entirely of stone, 40 feet in length, with a steeple of 16 feet (breadth of both in proportion) built after a Gothic model, kindly presented to me by Mr. Wilson, of Iberry House, near London. Of the £100 sterling given me by the Right Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels. I have promised this parish $100, provided the church be finished this year, and on these terms I have no doubt of their gratefully receiving the money.

The Rev. Ezra B. Kellogg, who for his many virtues and great usefulness in the church is much esteemed, and whose absence from this Convention I deeply deplore, has gone, on account of his health, with his family to the eastward. He told me when parting that he might return, but his extreme ill health rendered it somewhat uncertain. Under this most afflicting dispensation, I can only look up to God and say, Thy will be done.

At the special and very satisfactory recommendation of the Rev. Mr. Ward, and the Rev. Dr. Chapman, of Lexington, Kentucky, I have removed the suspension from the Rev. Joab Cooper, and restored him to full standing in the Christian Ministry.

Confirmations have been held in the following places: Chillicothe, Worthington, Delaware and Zanesville.

With regard to our affairs in England, it becomes my duty to state, that besides the permanent fund, now rising of 5000 guineas, there remained at the last advices, a large collection of books still in London, given by different most benevolent individuals; also the stereotype plates for our prayer book, and a separate fund for a most complete set of printing types to carry into effect an essential part of our plan. Of the books given in England, already arrived in America, some, together with 112 pairs of blankets, a large pair of globes, and a set of mathematical instruments, are on their way from New-York hither.

The books from England, already come to hand and now embodied in the Library, are 436. These, added to what we had before (about 700 vols.) and to what are still in London for us, will cause our hearts to sing for joy; for a better selection, both for piety and sound learning, is scarcely to be found. Besides the books enumerated already in our Library, there were many duplicates to be distributed among our clergy and infant parishes. A whole box of these, consisting of many hundreds, principally of publications by that most estimable society for promoting Christian Knowledge, was the gift of one to whom we are already so much indebted, and whose name we shall never mention but with blessings, the Right Hon. Lady Countess Dowager of Rosse.

I have now, my brethren, after a very imperfect manner, brought my address nearly to a close. During the course of this duty, my mind has undergone a painful restraint, from which I rejoice to be set free, though but for a moment.

I have been, through necessity, speaking solely of outward things; let us now speak of those things which concern the heart and the spirit; I mean our prayers to God for his blessing on all we do. Pray ye then for the good of our beloved Zion. Till very lately, a cloud dark and heavy hung over her infant head; and even now, the light which, by God's mercy, has broken in upon us from the east, serves but to discover how weak we are; and though on the bosom of the tempest which surrounds us, British benevolence has painted the *rainbow* of hope, yet that hope must be cherished with faith, and that faith must live by the breath of prayer. O pray we, then, to Him who ordereth the storm for our trial, and sendeth the rain for our comfort. Though in ruins, cast us not off forever, O God of mercy. Raise up thy power and come amongst us: Lift up the light of thy countenance upon us, and give us peace, both now and evermore. *Amen.*

PHILANDER CHASE.

Zanesville, June 1, 1825.

On motion,

Resolved, That Mr. William Sparrow be admitted to an honorary seat in this Convention.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

Adjourned till 4 o'clock.

[FOUR O'CLOCK, P.M.]

The Convention assembled pursuant to adjournment.

On motion,

Resolved, That the rules of order, observed by this house, in their last annual Convention, be now in force:

ARTICLE 1. The business of every day shall be introduced with prayer.

ART. 2. The minutes of the Journal of the preceding day shall be read every morning after divine service.

ART. 3. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

ART. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. 5. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

ART. 6. No member shall speak more than twice in the same debate, without leave of the house.

ART. 7. A question being once determined, shall stand as the judgment of the *house*, and shall not be again drawn into debate, unless it should be on motion

for reconsideration: which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

ART. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. 10. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

ART. 11. When any question is before the house, it shall be determined on before anything new is introduced, except the question for adjournment, postponement, or amendment.

ART. 12. The question, on a motion for adjournment, shall be taken before any other, and without debate.

ART. 13. When the house is to rise, every member shall keep his seat, until the president leave the chair.

Mr. John Bailhache, a lay delegate from St. Paul's Church, Chillicothe, and Mr. Israel Taylor, from St. Peter's Church, Morristown, appeared and took their seats.

On motion of Col. Johnston, put by the Secretary,

Resolved, That this Convention do concur with their Bishop in the interest which he has expressed upon the subject of the Seminary, in his address delivered before them this day, and that he be respectfully requested to furnish a copy for publication in the Journal.

Mr. David Prince presented a certificate of his appointment as lay delegate from Grace Church, Berkshire, and took his seat.

The Clergy were called on for their reports as required by the 45th Canon of the General Convention; which were presented and read, and as required by the said Canon, inserted on the Journals.

The BISHOP, having done the duty of a parochial Minister since November last and, excepting one Sunday when prevented by sickness, and two Sundays when officiating on Alum creek, officiated in the parishes of Trinity Church, Columbus, Grace Church, Berkshire, St. Peter's Church, Delaware, and St. John's Church, Worthington, states thus concerning them:

St. John's Church, Worthington.—Families, 35; communicants, 72. Exclusiv of this number, 10 communicants had moved away, and 4 had died.

Trinity Church, Columbus.—Families, 14; communicants, 12.

Grace Church, Berkshire.—Families, 10; communicants, 12.

St. Peter's Church, Delaware.—Families, 14; communicants, 20.

The Clergy then made their reports to the Bishop; from which it appears that

The Rev. Mr. ARMSTRONG (Missionary in Ohio, but residing on the Virginia side of the river) has officiated one fourth part of his time with great success in St. Peter's parish, Morristown, Belmont County. The congregations have been uniformly very large, insomuch that they frequently were obliged to have the offices of religion in the open air. A small church, though by various causes too long retarded in building, is now about to be completed. The prejudices so long and so unjustly cherished against the Episcopal Church were wearing away, and evidences of piety more and more apparent.

The Rev. Mr. SEARLE has officiated in the following places, viz: Circleville, Loudonville, Wadsworth, Windsor, Ashtabula, Rome, Batavia, Mesopotamia, Youngstown, Boardman, Poland, Canfield, Ravenna, Franklin, Chardon, Unionville and Liverpool. He has administered the Holy Communion seven times in these several parishes, and four times to the sick, and has baptised twelve infants and two adults.

Mr. S. speaks very encouragingly of the regularity and zeal of the several parishes and companies of Church people which he has visited. Two parishes, Liverpool and Brooklyn, were endeavoring to erect each a Church.

Mr. S. having relinquished his connexion with St. Paul's, Medina, reports the the state of the parishes in part of the northern counties thus:

St. Paul's Church, Medina.—Families, 27; communicants, 29, in adjacent towns, 5—34; baptisms, 2.

St. John's Church, Liverpool.—Families, 15; conmmunicants, 16, baptisms, 3.

Trinity Church, Brooklyn.—Families, 15; communicants, 14.

Christ Church, Windsor.—Families, 30; communicants, 40; baptisms, 1.

St. Paul's Church, Norwalk.—Families, 16; communicants, 19.

St. James' Church, Boardman.—Families, 22; communicants, 27; baptisms, (adult 1, infants 2,) 3.

St. James' Church, Batavia.—Families, 8; communicants, 7; baptisms, (adult 1, infants 9,) 10.

St. Michael's Church, Unionville.—Families, 10; communicants, 10.

The two last named parishes were organized lately, and have made their returns to the Bishop in accordance with the Canon of 1824.

The Rev. JOSEPH DODDRIDGE was appointed, at the request of the Delegate from Zanesville, in November last, to act as Missionary in that town, and in the County of Morgan for a few months; he states that he has done that duty as far as his health would permit. In going to the Convention last November, he officiated at St. Clairsville and Cambridge. About the middle of February last, it pleased Divine Providence to afflict him with a severe fit of sickness, from which he is now but partially recovered.

From the Report of the Rev. SAMUEL JOHNSTON to the Bishop, it appears that he has officiated with great fidelity to his Heavenly Master in the parish of Christ Church, Cincinnati; that his cure is increasing in numbers and piety, and that a steady adherence to the rules of our Primitive Church is not inconsistent with that vital godliness which should be the end of all our endeavors.

Parish Records of Christ Church, Cincinnati.—Families, 80; souls, 400; baptisms, (infants and children) 8; communicants, last year 50; removals, 3; additions, 14; present number, 61; funerals, 2; catechumens, 68; Sunday school scholars, 130.

Mr. J. has neglected no opportunity presented unto him, whether visiting his parish, the sick, or those in prison, to advise and to premonish, and to preach the comfortable gospel of Jesus Christ our Lord. Besides thus discharging faithfully his duties in his parish, he has performed divine service and preached at Hamilton once, Chillicothe twice, and also at Greenfield and Lancaster.

From the Rev. Mr. MORSE'S report, it appears as follows:

St. Paul's Church, Steubenville.—Families, 30; communicants (removed 3, died 1, added 2,) 53; baptisms, (infants 4, adult 1,) 5; marriages, 1; funerals, 2; catechumens. 40.

St. James' Church, Cross creek.—Families, 50; communicants, (removed 3, added 4,) 96; baptisms, (infants 18, adults 6,) 24; funerals, 1; catechumens, 56.

Having sustained the fracture of a limb while returning from the last Convention, Mr. M. was prevented from the performance of any public duties during the ensuing five weeks; since that period, through the Divine mercy, he has been enabled to officiate regularly in the parishes under his immediate charge, and occasionally in their vicinity in places where calls for ministerial services were most necessary and pressing. No material change has taken place in the above parishes, since last report. The congregations are generally numerous and attentive, particularly that at Cross creek; and it is humbly hoped the seed sown, may be so watered by the dews of Divine grace, as to produce fruit unto holiness, to the praise and glory of God.

The following preamble and resolutions, moved by the Hon. Mr. Wright, were adopted:

Whereas the Committee who were appointed at the last Convention of this Church, to receive propositions for fixing the seat of the Seminary, having failed to attend, or forward any report, therefore

Resolved, That they be discharged from the further consideration thereof; and that a Committee of three, members of the present Convention, be appointed to attend to that duty and report forthwith.

Whereupon, Messrs. Searle, Prince, and Morehead, were appointed.

Resolved, That a Committee of two members be appointed to report the state of the accounts for publishing the Journals.

Whereupon, the following persons were appointed: Col. Johnston, and Platt Benedict, Esq.

Resolved, That the Secretary be also Treasurer of the Convention.

Adjourned for Divine service.

Prayers and a sermon by the Rev. S. Johnston.

THURSDAY, JUNE 2D, 8 O'CLOCK, A. M.

Convention assembled.

The Right Rev. the Bishop opened the meeting with prayer.

Arory Buttles, Esq., and Mr. William Little, the former a Lay Delegate from St. John's Church, Worthington, and the latter from St. Peter's Church, Delaware, presented certificates of their appointment, and took their seats.

The Rev. Mr. Searle, from the Committee appointed to make a statement of the propositions for placing the Seminary, reported progress.

On motion, their report with documents accompanying it, were referred back to the same Committee, to which the Rev. Mr. Morse and the Hon. J. C. Wright, were added.

The following preamble and resolution were adopted:

Whereas the character of the Church is necessarily connected with the walk and conversation of such persons as are elected to the responsible duties of Wardens and Vestrymen, therefore,

Be it resolved by this Convention, that the different parishes in this Diocese, be respectfully requested, at their annual meetings to select, as far as possible, Communicants only; and that at all Vestry meetings, the Senior Warden, or any person whom he may appoint, (provided there be no Rector or Clergymen present, be requested to open the meeting with prayer.

Adjourned till 2 o'clock, P. M.

[TWO O'CLOCK, P.M.]

Convention assembled pursuant to adjournment.

The Hon. Mr. Wright, from the Committee appointed on the subject of fixing the site of the Theological Seminary, reported the following resolutions:

1. *Resolved*, That if at any time within six months from the first day of June, inst., there shall have been conveyed, by deed in fee simple, to the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Ohio, any quantity not less than four thousand acres of good land in one body, including the

one thousand acres proposed to be conveyed by Mrs. Betsey Reed, which shall be adjudged in writing, by the Hon. Henry Clay, of Kentucky, to be of equal value with the estate conveyed by the Bishop of Ohio, in his deed of donation, executed at London on the 27th of November, 1823; and if, during the continuance of the above specified time of six months, the Bishop shall have received additional subscriptions and donations for the benefit of said Seminary, to him satisfactory, then, and in that case, the said Seminary shall be thenceforth for ever established on the said tract, to be conveyed by Mrs. Reed, as aforesaid.

2. *Resolved*, That until arrangements are made for the convenient accommodation of the Theological Seminary, at the place of its permanent location, the board of Trustees be authorized, and respectfully requested to cause its operations to commence as soon as possible at the Bishop's present residence, near Worthington; Provided, that nothing in this resolution contained, shall be construed as determining the permanent location of the Seminary.

3. *Resolved*, That the thanks of this Convention and of the Church, are due to those persons who in different places have generously offered donations of land, money, labor and materials, to aid in the establishment of the Theological Seminary.

4. *Resolved*, That this Convention, as guardians under God of the interests of the Church in this Diocese, is deeply impressed with grateful feeling towards Mrs. Betsey Reed, for her generous and munificent donation, whether the same be designated to the Bishop's fund, or to the Theological Seminary.

It was moved and seconded, that the first resolution be agreed to; and while the said motion was under consideration, the following preamble and resolutions were offered, considered and unanimously adopted:

Whereas, though very munificent offers have been made to the Theological Seminary of the Diocese of Ohio, yet, hopes having arisen, from information obtained from the members of the Convention, that still more eligible donations may yet be made; and whereas this Convention consider it of vital importance to the future prosperity of the Church in Ohio, that the Seminary shall be permanently established in the best possible situation:

Resolved, That the consideration of the first resolution, reported by the Committee, be indefinitely postponed; and that for the period of ten months hereafter, the Bishop of the Diocese be respectfully requested to receive propositions, in writing, for the establishment of said Seminary, and to lay the same before the Convention at their next meeting.

And be it further resolved, That the Bishop be respectfully requested to cause notices to be inserted in at least six of the most public newspapers within the state of Ohio, inviting proposals for the establishment of said Seminary.

The 2d, 3d, and 4th resolutions were then considered, and passed unanimously.

Adjourned for Divine service; when the Rev. Mr. Armstrong read prayers and preached.

FRIDAY MORNING, JUNE 3D, 8 O'CLOCK, A. M.

Convention assembled.

Divine service by the Bishop.

Mr. William Sparrow, an honorary member of this Convention, having received a certificate of his appointment as Lay Delegate, from St. Matthew's Church, Hamilton, took his seat.

The following preamble and resolution, by Col. Johnston, were unanimously adopted:

Whereas the worship of ALMIGHTY GOD, in morning and evening prayer, together with the *reading* of the HOLY SCRIPTURES, has always been considered no less a means of grace than a privilege and duty of a Christian:

Be it therefore earnestly recommended, as the sense of this Convention, that every family in the Church observe this pious custom.—[A Note is here appended, being an extract from Bishop Chase's Address to the Laity, in Convention of 1823, which will be found on page 89 of this edition.—ED.]

The Committee appointed to report the state of the accounts for publishing the Journals, report[ed] that the receipts and expenditures, as specified to the Convention in the Treasurer's account, have been correctly kept, and that there remains a small balance in his favor.

Resolved, That the Secretary address a Circular to the different parishes in arrears to this Convention, requesting an immediate payment of their respective dues.

The following preamble and resolution were adopted:

Whereas, the practice of mixing in the fashionable amusements of the world, is inconsistent with the principles of Christianity, and has a direct tendency to check the progress of vital religion: therefore,

Resolved, As the sense of this Convention, that it be earnestly recommended to the members of the Church to abstain from frequenting BALLS, and other places of vain amusement, and that they likewise use their influence with their families and dependents, to induce them to abandon such practices.

The following persons were elected as the Standing Committee:

Clergy—Rev's Roger Searle, Samuel Johnston, Intrepid Morse, John Hall.

Laity—Col. John. Johnston, Bezaleel Wells, Esq., Hon. Noah M. Bronson, Esq., William Little.

On motion,

Resolved, That Trustees of the Bishop's fund for three years next ensuing, be now elected.

Upon which, Mr. John Matthews, Mr. William Little and Samuel Bell, Esq., were duly elected to the said office.

On motion,

Resolved, That this Convention do now elect two Clerical and two Lay Delegates to attend the next General Convention, to be holden in the city of Philadelphia, on the first Tuesday in November, 1826.

Whereupon the following persons were elected:

Clergy—Rev. Roger Searle, Rev. Samuel Johnston.

Laity—Bezaleel Wells, Esq., Col. John Johnston.

Resolved, That this Convention tender its thanks to the citizens of Zanesville and Putnam, for the hospitable kindness shown by them to the members; and also to the Methodist and Presbyterian societies of the former place, for the use of their houses of public worship.

Resolved, That the next meeting of this Convention be held in the Parish of Trinity Church, Columbus.

After an affectionate exhortation to the practical duties of Christianity, prayers were offered, the Episcopal blessing pronounced, and the Convention adjourned sine die.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:
SAMUEL JOHNSTON, *Secretary.*

N. B. Prayers and a sermon, by the Rev. Mr. Morse, in the evening.

APPENDIX No. I.

[Here follows in the original printed Journal, the Act of Incorporation of the Theological Seminary, which is printed in several subsequent Journals, and therefore omitted here. See Journals of 1852 and 1853.—ED.]

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE THEOLOGICAL SEMINARY OF OHIO.

ZANESVILLE, Friday, June 3d, 1825.

This being the time and place appointed by the constitution of the Theological Seminary of the Diocese of Ohio, for the meeting of the Board of Trustees of the same, the Right Rev. Philander Chase, President, having taken the Chair, the following persons, members of the Board, appeared and took their seats: the Rev. Messrs. Searle, Johnston, Morse, and Col. John Johnston. Rev. Mr. Morse was elected Secretary, pro tem.

The following preamble and resolution were unanimously adopted:

Whereas the Convention of the Protestant Episcopal Church, within the Diocese of Ohio, at their late session, (in June, 1825.) did authorize and direct that the Trustees of the Theological Seminary should take immediate measures for opening said Seminary on the premises of the Bishop, near Worthington, and for continuing the same there until a permanent location be made; therefore,

Resolved, by the Board of Trustees aforesaid, that the Bishop is hereby authorized and empowered, to cause to be commenced the different courses of instruction which may be necessary, in the same; to employ Teachers, a Steward, and all other persons proper and necessary to carry the views of the Board into effect; to fix and regulate their compensation, the price of tuition, boarding, washing,

and lodging; and to exercise all the controlling power over the said Seminary which is generally customary in incorporated Seminaries. The Board reserving to themselves, at all times, the power, in conjunction with the Bishop, of repealing, altering, or amending, any such rules or regulations as aforesaid.

Adjourned. PHILANDER CHASE, *President.*

Attested, INTREPID MORSE, *Secretary, pro tem.*

APPENDIX No. II.

PROCEEDINGS OF THE MISSIONARY SOCIETY.

ZANESVILLE, June 2d, 1825.

This being the day appointed by the Convention, for the anniversary meeting of "The Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," the members assembled during the recess of the Convention. The Right Rev. President of the Society took the Chair; Mr. Wm. Sparrow was elected Secretary, *pro tem.* The minutes of the last anniversary meeting were read, after which the annual Report of the Board of Managers was presented, and read by the Rev. S. Johnston. Whereupon, on motion of the Rev. Roger Searle, it was

Resolved, That this society adopt the Report now submitted, and that it be printed under the direction of the Board to be elected this day.

The Right Rev. the Bishop stated what measures had been pursued by himself, during the past year, in relation to the Society.

The Society then proceeded to the election of the following gentlemen, as a Board of Managers, for the ensuing year: the Rev. Roger Searle, Rev. John Armstrong, Rev. Samuel Johnston, Rev. Intrepid Morse, Bezaleel Wells, Esq., Col. John Johnston, Henry Brush, Esq., Arory Buttles, Esq., Mr. William Sparrow, Mr. William Little and Mr. A. I. McDowell.

The Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution; whereupon the following persons were duly chosen, viz: The Right Rev. Philander Chase, D. D. *ex officio President;* Rev. Roger Searle, *Vice President;* Rev. Samuel Johnston, *Treasurer;* Rev. Intrepid Morse, *Cor. Sec'y;* Mr. William Sparrow, *Rec. Sec'y.*

ANNUAL REPORT.

The Managers of "The Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," submit the following Report of their procedings.

Agreeably to the solicitations of many of the members of the Society, the President and several of the Clergy, by communicating with their brethren to the eastward, have endeavored to prevail on some individuals to immigrate to the west, with a view of performing missionary services, all of whose exertions have been ineffectual; and knowing that this disappointment would seriously affect the small parishes formed, there was no other way, than for the Clergy, as hitherto, to devote a portion of their time to the destitute parishes ardently anxious for the ministration of the word and sacraments. This has been done as far as practicable; and, although their own immediate cures have felt the want of their regular services, the Church at large, we trust, has been benefited by their labors.

It is a subject of sincere regret, that no Missionaries can be obtained to assist in preserving our destitute parishes from utter extinction; the only course, however, is to submit with patience and resignation to what is undoubtedly the sovereign will of a righteous Providence.

The Managers respectfully entreat the Clergy to redouble their exertions in behalf of our spiritual Israel; and both Clergy and Laity we would exhort, to use unremitted and earnest prayer, that the Great Head of the Church may send forth into this portion of his fold, Pastors after his own heart, who will feed the famishing flocks with the bread of life, and give them to drink of the waters of salvation.

Owing to sickness, the state of the roads, and various other causes, the Clergy, since we last assembled, have not extended their labors beyond the bounds of their respective parishes, as much as hitherto. In the ensuing summer we hope it may be otherwise.

By reference to the Reports made to the Bishop, both last fall and at the present Convention, particularly to the former, may be seen the amount of missionary services performed in our Diocese.

The Managers desire, that the different congregations be respectfully requested to continue their collections in behalf of the Society, and that none of them be

deterred from this duty through an apprehension that the sums to be realized will fall short of their wishes.

Not less imperious is the duty of every Church, however limited its means, to form within itself an auxiliary to the parent institution. In this way only, can the Society be sustained. "*Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*"

Those delinquent in paying their arrearages, are once more reminded of the necessity of attention to their duty.

At the last meeting of the Society, the Treasurer submitted his report, which was read, and approved; as also that of his successor, at the present Convention; both of which are now published.

The Managers take this opportunity to acknowledge with gratitude the kindness of Mrs. L. McDONOUGH, of Middletown, Conn. in a donation to this Society of land, through the medium of the Foreign and Domestic Missionary Society. They also feel gratified in recording, to the praise of the memory of the late Hon. P. S. VAN RENSSELAER, of Albany, N. Y. the liberality he manifested in addition to his assistance when collections were made in behalf of the Society in Albany, that of his liberal donation of fifty Bibles* to the Institution.

While we mourn the scarcity of Clergymen, let us devoutly supplicate the Great Head of the Church, that the Seminary for the education of pious youth for the gospel ministry, which his gracious providence has enabled us to establish, may, in due time, furnish many heralds of the gospel of peace, who shall be successful in winning souls to Christ.

PHILANDER CHASE, *President.*

Attested, WILLIAM SPARROW, *Secretary.*

*Reported through inadvertence, by the late Rev. P. Chase, Jr. as the gift of the Albany Bible and Prayer Book Society.

CONSTITUTION OF THE P. E. MISSIONARY SOC'Y, WITHIN AND FOR THE DIOCESE OF OHIO.

[See pp. 59–60 of this edition for this Constitution. The only change is the addition of the following to sec. 11.—ED.]

"And the Treasurer, previous to entering on the duties of his office, shall give bond, with two or more sufficient securities, in the sum of five thousand dollars, payable to the person acting as President, conditioned, that he shall account for, and pay over all moneys belonging to the Society, which may come into his hands, to the order of the President, or Vice President acting as President, respectively, at such times as he shall be thereunto required, and discharge all other duties enjoined upon him by the Constitution, laws and resolutions, of the Society. And in case either of the offices of Vice President, Treasurer, Corresponding or Recording Secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected, shall continue in office until a successor is duly elected.

FORM OF CONSTITUTION RECOMMENDED TO AUXILIARY SOCIETIES.

ARTICLE 1. This association shall be known by the name of the Missionary Society of —— Church, in ——, and shall be auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

ART. 2. The object of this Society shall be, to collect funds for the support of missions; which funds, so collected, shall be paid over to the Treasurer of the society, before mentioned, on or before the meeting of the annual Convention of the Diocese of Ohio.

ART. 3. Any person paying not less than ——, may become a member of this Society; and, by paying —— at one time, may become a member for life.

ART. 4. The affairs of this Society shall be managed by a President, —— Directors, and Secretary, which officers shall be chosen after the first election, at the annual meeting, on the —— day.

ART. 5. Any —— of the Directors, together with the President, or, in his absence, two-thirds of the Directors, shall be a quorum for transacting business. The President, or any two Directors concurring, may call a meeting of the board *at* any time.

ART 6. The anniversary meeting shall be held at —— on Easter Monday, when the annual Report of the Board of Managers shall be presented.

ART. 7. No alteration shall be made in this Constitution, except by a concurrence of two-thirds of the members present at any meeting of the Society.

TREASURER'S REPORT.

WILLIAM LITTLE, *Treasurer, in account with the P. E. Missionary Society, within and for the Diocese of Ohio.*

DR.

1822.	To drafts, receipts, &c., received of Rev. P. Chase, Jr., through Bishop Chase, viz:	
June 7.	Receipts of deposit in N. River Bank, N. Y., Jan. 4, 1822....	$1,400 00
	" " " " Feb. 12, 1822....	43 32
	" " N. Y. State Bank, Albany, Dec. 24, 1821,	300 00
	" " State Bank, Boston, Nov. 26, 1821.....	331 78
	" " Franklin Bank, Baltimore. Feb. 11, 1822,	550 00
	J. Morris's check on Albany Bank, Nov. 22, 1822.....	50 00
	Cash	20 00
	" of sundry persons.....	19 00
	" of Dr. Chase, from different individuals.....	15 00
	" from auxiliary miss. soc. of Christ ch., Cin., per S. J.,	25 16
	" " " of Springfield, Clark county,	13 00
	" " " of Troy	8 00
	" " " of Piqua	9 00
	" " " of Ashtabula	4 87
	" " " of Chillicothe	37 00
July 24.	Draft received of Rt. Rev. P. Chase.....	200 00
	" Rev. Mr. M'Ilvaine, Georgetown, D. C.....	20 00
1823.	Subscription from All Saints', Portsmouth.....	13 00
June 5.	" " St. Philip's, Circleville.....	3 00
1824.	Cash received from different individuals at Convention.....	62 50
	" of Wm. Little, interest on 1,000.....	28 37
	Received from auxiliary miss. society, of Christ church, Cin.,	18 00
	" " " of Circleville	3 00
		$3171 00

CR.

1822.		
Sept. 12.	By cash paid Rev. P. Chase, Jr., per order of President.....	$150 00
1823.	Cash paid Rev. J. M. Jones, per order of President.....	50 00
June 5.	" Rev. R. Searle, " "	133 00
Oct. 23.	" Rev. J. Hall, " "	133 00
1824.	" Rev. J. M. Jones, " "	50 00
Nov. 6.	Cash paid over to Rev. S. Johnston, appointed Treasurer....	2655 00
		$3171 00

(Errors excepted,)

WILLIAM LITTLE, *Treasurer.*

CHILLICOTHE, Nov. 6, 1824.

The Committee appointed to examine this account, made a satisfactory report.

W. SPARROW, *Secretary.*

The P. E. Missionary Society, within and for the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

DR.

1824.	To cash paid Rev. R. Searle, per order of the President.....	$150 00
Nov. 6.	" Rev. J. Hall, " "	150 00
	" Rev. E. B. Kellogg, "	50 00
	" Rev. S. Johnston " " for horse hire while on missionary duty.....	15 00
	To this sum loaned upon proper security, at 6 per cent.....	1000 00
1825.	" " " "	230 00
April 15.	" " " "	800 00
" 18.	Balance due.....	278 00
		$2673 00

1824.	Cr.		
Nov. 6.	By cash and checks of William Little, former Treasurer of the Society	$2655	
	deduct for error in counting	1	$2654 00
	By cash of William Little, for annual dues of members		19 00
1825.			$2673 00
June 1.	By balance due		278 00

(Errors excepted,) SAMUEL JOHNSTON, *Treasurer.*

The Committee appointed to examine the accounts of the Rev. S. Johnston, Treasurer of the Protestant Episcopal Missionary Society, find them correctly kept, and the sums properly vouched for; and that, in addition to the loans, amounting to $2030, there remains in the Treasurer's hands, the sum of $278, which is respectfully submitted. (Signed,) A. I. McDOWELL,

ZANESVILLE, June 2, 1825. PLATT BENEDICT.

*** The Treasurer thinks proper to state, that since the above account was submitted, he has received from members of the Convention the sum of thirteen dollars; and also five dollars from Mrs. Ann B. Allyn, of Paoli, Indiana. There has been paid, agreeably to order of the President, to the Rev. Messrs. Doddridge, Searle and Hall, the sum of two hundred and seventy-three dollars and seventy-five cents; leaving now a balance of cash in his hands of twenty-two dollars and twenty-five cents.

APPENDIX No. III.

CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO.

ARTICLE 1. The Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church, in the United States of America. If there be no Bishop for the time being, the oldest Presbyter present shall cause the Convention to be opened with prayers, and preside himself in the same.

ART. 2. The Presbyters and Deacons of this Church, in order to be qualified for a seat in the Convention, must show that they have been regularly admitted, or settled as officiating ministers in some parish or congregation in this Diocese, or State, in communion with the Convention; or that they are employed as missionaries, under the direction of the Convention; or that they are the stated professors, or teachers of some College, or incorporated Academy of learning in this State. The Lay Delegates must show that they have been duly chosen or appointed by the congregation or vestry of the Church which they represent.

ART. 3. The Bishop has power to call special Conventions, when, in his opinion, it is necessary for the good of the Church; or when applied to for that purpose by the Standing Committee; and, in case of a vacancy in the Episcopate, the Standing Committee, on urgent reasons, may call a special Convention.

ART. 4. There shall be an annual Convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time and place, however, subject to be altered by the Convention; provided such alteration be on the minutes of the Convention, and due notice thereof given to the several parishes.

ART. 5. At every annual Convention a Secretary shall be appointed to record all the proceedings of the Convention; to preserve their journals, and hand them to his successor, and give notice to the clergy and parishes of the meeting of the Convention.

ART. 6. The Standing Committee of this Diocese shall be chosen in Convention annually: and shall consist of such equal number of Presbyters and Lay men as the Convention, in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said Committee, one of whom, at least, shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop: at all other meetings of the Committee, a majority of the whole members shall be a quorum to transact business.

ART. 7. All officers of the Convention, or Diocese, shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately—the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order shall be necessary to constitute a decision.

ART. 8. A proposition to alter this Constitution shall be inadmissible, unless made in writing, and approved by two-thirds of the Convention. If so made, and so approved, it shall lie over to the next Convention; and if again approved by the next Convention, by a majority of the two orders of Clergy and Laity, *voting* separately, the amendments shall take place, be valid and obligatory.

APPENDIX IV.

CANONS

For the Government of the P. E. Church in the Diocese of Ohio.

CANON I. Each officiating, settled minister in this Diocese, shall keep a book or register, in which he shall enter every baptism, marriage and funeral within his cure: he shall also keep a register of the communicants of his Church, and the number of families within his cure; and his *Notitiæ Parochiales*, embracing these subjects, shall be presented to the Bishop at the annual Convention.

CANON II. It shall be the duty of every clergyman to attend all Conventions of this Diocese; and it shall be the duty of every parish to send one or two Lay Delegates.

CANON III. Disorderly and immoral conduct; neglect of duty; disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

CANON IV. If a minister offend in any one of the respects specified in the third canon, application in writing, signed by his accuser or accusers, shall be sent, in the first instance, to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four presbyters, (no one of whom shall be a member of the Standing Committee who joined in the report aforesaid, provided a sufficient number of Presbyters can be had without such member,) out of whom the party accused may choose three; or if he neglect, or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place of trial, of both which at least a month's notice shall be given to the party accused; and should he neglect or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine fully the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge or charges, respectively, shall communicate this decision to the Bishop; and, also, in case they have found the accused party guilty, the sentence, which, in their opinion should be pronounced. A certified copy of the record of their proceedings shall be laid before the bishop, and his judgment in the case shall be final.

CANON V. The clergy shall pay strict regard to the Rubrics of the church, and shall neither alter nor mutilate the service, otherwise than they are by the Rubrics permitted.

CANON VI. All candidates for holy orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

CANON VII. No Clergyman shall remove from one parish to another, in this Diocese, without the Bishop's consent. But if the Bishop should refuse, and the Clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

CANON VIII. All annual meetings, for the choice of Wardens and Vestrymen, shall be opened by prayer; and if there be a Rector, or Clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the Rector, or Clergyman, the senior officer present, shall preside.

CANON IX. Whereas, the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar, for presentation, and remain at his disposal—it shall, therefore, be his duty to dispense the same, according to the true interest and meaning of the Churches—it being understood, that the Rector will be assisted in this duty by the Wardens of the parish. And, in case any Minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the Wardens of said parish, for their disposal: and the Minister, or, (in case of vacancy) the Wardens, shall render an account of the disposal, at the annual parish meeting.

CANON X. No person displaced from the ministry, or while suspended from the exercise of the functions of the same—no excommunicated person—nor any one while under a suspension from the privilege of the holy communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

CANON XI. Whereas reading clerks, or lay readers, are not otherwise recognized by the Church, than as persons permitted, in the absence of ordained Ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the Rubrics and Canons of the Church; and, whereas, they should be *exemplary* and *godly* persons, and as such, ought to be well known, and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorized to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the diocese; or, in case of any vacancy, by the President of the Standing Committee.

CANON XII. No parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved and registered by him at least three months before the meeting of the Convention. And no parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated, according to the act of the General Assembly of the State of Ohio, for the incorporation of Religious Societies, and the act supplementary thereto.

1826.

JOURNAL

OF THE

NINTH ANNUAL CONVENTION,

HELD AT COLUMBUS, JUNE 7TH AND 8TH, A.D. 1826.*

COLUMBUS, JUNE 7TH, 1826.

AT this time and place, agreeably to constitution and adjournment, the Convention of the Protestant Episcopal Church in the Diocese of Ohio assembled. Morning Service was performed by the Rev. Intrepid Morse, and after an address, the ordination to the Holy Order of Deacons, of Messrs. C. P. Bronson and William Sparrow, who were presented by the Rev. Samuel Johnston, and the administration of the communion, by the Bishop, the following clergy took their seats:—

The Rt. Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and President of the Convention.
The Rev. JOHN HALL, Minister of St Peter's, Ashtabula.
The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.
The Rev. INTREPID MORSE, Minister of St. Paul's, Steubenville, and St. James', Cross Creek.
The Rev. ROGER SEARLE.
The Rev. C. P. BRONSON, Deacon.
The Rev. WILLIAM SPARROW, Deacon.

The following lay delegates presented their certificates of appointment and took their seats:—

St. Mark's Church, Mill Creek—Moses Thompson, John Mitchell.
St. James' Church, Cross Creek—James Dugan, Daniel Dunlavy.
St. James' Church, Boardman—Trial Tanner, H. M. Boardman.
Christ Church, Seneca, Monroe County—Nicholas Torode, Hugh O'Neil.
St. Matthew's Church, Perry, Coshocton County—John Trimble, Charles Elliott.
Trinity Church, Cleveland—George L. Chapman.
St. Paul's Church, Steubenville—Bezaleel Wells.
St. John's Church, Worthington—R. W. Cowles, G. H. Griswold.
Christ Church, Cincinnati—Zaccheus Biggs, Horace Foote

* "Columbus: Lewis & Glover, Printers. 1826."

St. Paul's Church, Norwalk—Amos Woodward, Platt Benedict.
St. John's Church, Liverpool, Medina County—Stephen Sibley.
St. Paul's Church, Medina—John Hickox, Gustavus V. Willard.
St. James' Church, Zanesville—John Matthews.
Grace Church, Berkshire—David Prince.
Trinity Church, Columbus—Matthew Matthews.
St. Peter's Church, Delaware—William Little.
St. Peter's Church, Ashtabula—Jacob Hull.
Trinity Church, Newark—Alexander Holmes.

THE BISHOP'S ADDRESS.

BRETHREN:—The history of the P. E. Church in Ohio during the last year, exhibits little more than the deplorable effects of the want of clergymen. Except my own feeble endeavors, the parishes in the Diocese have been blessed with the regular ministrations of but three clergymen: these are the Rev. Messrs. Morse, Johnston and Hall. The Rev. Mr. Searle has been for the greater part of the year absent from the Diocese, I am told, for the recovery of his health. The Rev. Mr. Armstrong, residing in Virginia, has been able to devote but a small part of his time to this Diocese. The Rev. Mr. Lanston, coming into the Diocese with letters dimissory from Bp. Kemp, officiated for a few Sundays in Zanesville and its vicinity, and moved to Troy, where and at Piqua, I have heard he has preached a few times.

My own duties, during the past year, have been so weighty and difficult, and withal of such different natures, that I fear but few of them have been rightly discharged. They need the forbearance of man and the mercy of God. Some of these have related to the Diocese; some to the institution of religion and learning committed to our care; and not a few of these to struggles for the means of living.

At the Convention of last year in Zanesville, I confirmed seven persons and admitted Mr. Gideon McMillan, a candidate for Holy Orders. Thence having returned to the place of my residence, I did the duties of a parochial clergyman in Worthington, Columbus, Delaware and Berkshire, as well as my manifold avocations would permit. Not a Sunday is recollected, except two, in which I did not perform divine service morning and evening; and I often preached on week days in these parishes when not engaged in distant journeys. For the most part, their attendance with me on the duties of public worship has been punctual and their conduct uniformly devout. In Columbus the zeal of the parish has been enkindled by the piety of their excellent lay reader, Mr. M. Matthews; and their number is increased and their union strengthened.

The parish of St. Peter's, Delaware, deserves the commendation of all who lament the great want of Churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wild wood, is now adorned with a neat Gothic Church 50 feet by 40, exclusive of the steeple. It will soon be finished for consecration.

From Radnor, a Welch settlement west of Delaware, seven persons attend St. Peter's Church. I mention it here because of the interest of late excited by the hopes of educating a young Welch minister, who can preach the gospel to them in their own language. Such a youth is now in our school fitting for the Theological Seminary.

Before I quit the mention of these parishes of which I have in part taken the parochial charge, I cannot but feel it my duty to advert to the laudable exertions of the "Female Tract Society of Worthington and its vicinity." Others have done well in *circulating* tracts, but this Society is the only one of our communion in the State, which has been engaged extensively in the *printing* of them. Since last their name was mentioned to the Convention in 1819, these excellent and faithful members of our communion have been constantly and zealously, though silently doing good. In proof of which I state that they have, though with only such means as they could raise within their very limited and humble circle, printed 9500 tracts, all of a character approved by authority and selected with Christian taste. "These," say they in their report, "have been circulated in all parts of the state through our Missionaries and other pious persons, and have always been thankfully received. There is every reason to believe, that they have been the means of doing good, by instructing, comforting and encouraging the Christian whose privileges are so few, in many parts of our state." "The object of the Society in making this report is to induce their sisters in the different parishes throughout the Diocese, to form similar associations to aid the spread of religious

knowledge—that the solitary mother in our infant settlements may have the means of impressing on the minds of her little family those important precepts which will make them wise unto salvation." The statistical account of these four parishes will be seen on the schedule of the Diocese.—[See Appendix III.]

1825. July 3d. Having set off on a tour through the middle of the Diocese, I officiated in Granville, in Licking County, both morning and afternoon, and preached to a large and attentive congregation. Thence I passed to the parish of St. Matthew's, in Coshocton County, where I visited a sick person, Mr. Edwards. Same day, I visited that pious and venerable member of the church of Christ, Mr. William Wilson; and preached a sermon at his house in the evening.

7th. I preached and performed divine service at the house of Mr. Charles Elliott in Knox County. Same day in the evening I did the same duty at Mr. Trimble's in Coshocton County.

8th. Friday, I did the like duty at the Church, and same day rode to Mr. Wilson's, and to him and other pious neighbors I administered the sacrament of the Lord's Supper. This was a time and an occasion much to be remembered on account of the confessions made by a good old man exceeding ninety years of age concerning the vanity of all human enjoyments. Though his days had been lengthened, like those of Jacob, far beyond the ordinary age of man, yet he saw their brevity and emptiness. He did not say as the thoughtless fain would always say, to the great detriment of their souls, *many* and *happy;* but with Jacob he said "*few* and *evil have the days of thy servant been.*" He saw and felt himself a pilgrim. Through the cloud and sea of baptism he had entered on his journey to the heavenly Canaan, and has since most triumphantly, under the banners of Jesus, passed the Jordan of death. God has given him rest.

9th. Was spent in the teaching and exhortation of several families.

10th. Sunday, I visited a family before church and endeavored to prepare them for baptism. The morning service was performed, the holy communion administered to fourteen persons and confirmation to two. One adult and three children were baptized. The congregation was very large. I think it was more than a year since this congregation had been visited, or received the ministrations of any clergyman. What would be their joy could the word and sacraments be extended to them even once a quarter! Their little building, called St. Matthew's Church, Perry township, will be finished this summer, and for their exertions and encouragement I have promised them a portion of Lady Rosse's bounty.

11th. Went to St. Mark's parish, Mill Creek township, in the northern part of Coshocton County. Twice this day, in endeavoring to shorten my journey, I deviated from the right path and suffered through great fatigue of body. But God was with me through the untrodden forest and never suffered my heart for a moment to despond. The good of his Church in the salvation of immortal souls was an object like a star in the midst of a dark and angry sky. It guided to the Saviour—the source of our consolation.

12th. I visited several families some miles distant from each other and exhorted them to Christian godliness; and the same day performed public service and preached at Mr. Elliott's.

13th. Sought out and prayed with several families in the woods, and in the evening performed service, preached a sermon and baptized two children at Mr. Mitchell's.

14th. Rode nine miles to Mr. James Elliott's in Holmes County, performed divine service and preached, and in the evening visited a sick man.

15th. Rode about 13 miles to Mr. Elliott's, where divine service was performed and a sermon preached preparatory to the administration of the ordinances on Sunday.

16th. Visited Mrs. Fanny Elliott—preached and performed divine service at her house.

17th. Sunday Morning, prayers and a sermon. Baptized one adult and nine children and confirmed ten persons. The congregation very large.

18th. Same day half past six went to Whiteyes township and baptized six children. I attended the funeral of Mr. John Stonehocker and preached a sermon. Same day at Mr. Elliott's baptized three children on my road to Coshocton, where I arrived the same evening and officiated in the court house. The congregation, though collected at short notice, was respectable and very attentive.

19th. Rode again to Perry township.

20th. Again visited the good Mr. Wilson and same day rode to Mr. C. Elliott's in Clay township, Knox county, where I performed divine service and preached a sermon.

21st. Went to Mt. Vernon, where evening service was performed and a sermon preached and a child baptized. Congregation large and attentive.

22d. This day, for the first time, in company with a number of gentlemen, I explored the lands now rendered so interesting to us on account of their many ad-

vantages for the location of the Seminary and College. From Mt. Vernon I passed immediately to my place of residence.

24th. I officiated in Worthington.

31st. Did the same duty in Columbus.

Aug. 2d. Returning to my home I was summoned to attend the funeral of a man struck suddenly dead by a flash of lightning. Awful and impressive was the scene! The fatal fluid had entered at his temple, passed unseen through his frame and left his body lifeless. Let those who are unprepared to die hence learn their danger.

6th. Having remained at Worthington for a few days, I set off on a tour to the northern part of the Diocese, and on

7th. Held morning and evening service at Berkshire and preached twice. Same evening rode to Kingston, visited two sick persons, administered the holy communion and baptized one adult.

8th. At Mount Vernon in the evening I preached and performed divine service in the court house.

9th. Rode to Loudonville, performed divine service and preached.

10th. At Mansfield did the like duty.

11th. I proceeded to New Haven, Huron County.

12th. Preached, performed divine service and confirmed one person.

14th. Sunday, Norwalk, morning and evening prayers, I preached twice and in the evening catechised and exhorted the young.

15th. At the same place I performed the funeral service and preached.

16th. Rode to Portland, preached and performed the burial service.

17th. Went to Mr. Woodward's, where I read prayers and preached. And though brevity in my narrative is indispensable, I cannot refrain from stopping to record some things which have touched my heart's best feelings and given a new and most interesting direction to our endeavors to benefit the human family. These things concern the natives of our land.

Some time ago I had heard of the scattered remnants of the Oneida and Mohawk Tribes who still retained the use of our Liturgy, once taught them by the British Missionaries when they resided under that government. And it was my most anxious wish to see and converse with them. This wish it pleased God most graciously to gratify. I paid them a visit, setting off from Mr. Woodward's after divine service and a sermon. We lodged at Mr. Cowles', the last house in the white settlements.

18th. The morning of the 18th of August, 1825, gave some hopes of a fair and pleasant day, but it proved otherwise. The sky was soon overcast, and a dark gloom hung over the forests, already dark and gloomy by the thickness of the deep green foliage. Our way was nearly west, towards the Sandusky River, and lay through a pathless desert, with hardly a trace to guide our steps; but confident in the goodness of our cause and the protection and blessing of the common Father of men and nations, we set forward. The beauty of an open oakland scenery for a time cheered us; but it soon changed to a thick dark underleafed forest, in which, having missed our path, we traveled in the rain, it was judged, five and twenty miles, before we reached the huts of the Indians we were seeking. To us, wet, hungry and waysore, these little shelters from the storm appeared like the abodes of comfort. Some aged men and women of the Mohawks, fit emblems of their tribe, once vigorous, now in decay, met us at their lowly cabin doors. My worthy friend and guide, the Rev. Mr. Coe, who had seen and known these interesting people before, now told them my name and errand. I passed around their little settlement, and the evening and the morning were spent in trying to do them good. I found them not like heathens. They had known Jesus their Creator and Saviour, from their youth, and the liturgy and formularies of the Church of England, with part of the book of Genesis, and the Gospel of St. Mark, translated into their own language, A. D. 1787, had been the blessed means by which this faith had been taught and handed down from their forefathers. What a comment this, on the great utility of accompanying the translation of the scriptures, with the formularies of primitive devotion! And what an overpowering refutation is this of the ungodly objections, made to the Christianizing of the heathen, by diffusing the light of the Holy Bible among them! From this instance of God's blessing on the means, let Christians take courage. Their bread being cast by faith on the waters of God's providence, shall return blessed after many days; and though now through much persecution, from the hosts of infidelity, they go on their way weeping, yet if they persevere, the whole world will, like a ripe field of corn, come to the Christian faith with joy, and bring their sheaves of holy fruits with them.

19th. Divine service was performed with these Indians, on the morning of this day; though it rained incessantly, they came in goodly numbers, and seemed with one heart and voice to join in the responses, as the prayers were read by

myself, and repeated by an elderly person in their language. By their apparent simplicity and godly sincerity, I was reminded of the accounts given us of the Apostolic worship.

I could not part from these most engaging people, without giving them some hopes of being benefited by the school, which had been committed to our care, through the bounty of their former benefactors. I promised to take several of their young men and boys, board and educate them, looking to God for means and ability to support me in so great expense. And here I cannot resist the desire, to connect the sequel with the beginning of their history, though it destroy the order of my narrative.

Soon after my visit to the Mohawks, on Sandusky River, I mentioned the subject casually, in a letter to the Secretary of State, and he most kindly mentioned it to the Secretary at War, at whose judicious disposal is committed a small fund, for benefiting the natives. Through these means God was pleased to bless the object I had in view. After performing my tour, I went again from my home, in the month of November, in my own carriage, for the promised Indian lads. The distance from my residence to their dwellings in the woods, is 100 miles. The weather was cold, and the road a part of the way very bad. Yet God enabled me to bear the fatigue, and crowned my errand with success. Six of the Mohawks came with me, four of whom I have seen proper to retain at the school as lads of great promise. Since that, one of another tribe has, by a private gentleman, been placed at the school.

The goodness of God appeared especially, when, on my arrival at my dwelling with my interesting charge, I found on my table assurances from the Secretary at War, that I should be indemnified, for their maintenance and education. Government will allow me $100 per annum a piece for six. Before quitting the subject I cannot but add, for the benefit of the friends of this part of the human family, that the youths above mentioned, viz: *John Heron, John Buckingham, Joseph Heron* and *John White*, have behaved themselves with great propriety, have improved much in their learning, and attended to every duty with great cheerfulness: particularly have they seemed to take delight in reading and committing to memory, the words of Holy Scripture, and to join with great devotion in the exercises of daily worship. How they will bear temptation, when once more thrown into the corrupt company of the baser part of our own color, who prowl around our frontiers to destroy them, I know not. They need the prayers of all, that God would convert their hearts, and cause their morality to grow on the only legitimate stock, true faith in the Lord Jesus Christ. In a direct line it is 15 miles from the Mohawk dwellings to Mr. Woodward's, to whose house I rode after preaching to the Indians, and by whom I was most hospitably entertained.

20th. Rode by way of Norwalk to Milan, where I preached and performed divine service.

21st. Sunday morning, 5 o'clock, I visited a sick family, read prayers and baptized one child, on my way to Norwalk, where I preached twice, performed the morning and evening prayer, confirmed thirteen, and administered the Holy Sacrament to fourteen persons.

22d. Monday, 5 o'clock, baptized one child, and proceeded by the way of the Lake Erie road, to Cleveland, and was most hospitably entertained at Judge Brown's, in Brownhelm.

23d. Rode to Brooklyn.

24th. Preached and performed divine service in Cleveland.

25th. Went to Liverpool, and same evening preached and read prayers at Mr. Worden's.

26th. Same duty at the same place. Also administered the Holy Supper of the Lord to a few. This parish has been much neglected. Some despairing of godly ministrations, have left the communion of the Episcopal Church, to feed in strange pastures. Of the pain it gave me to see the prostration of the church, in this place, I can give no adequate account. Same evening rode to Mr. Warner's.

27th. Proceeded to Medina court house, where I read prayers and preached, and the same evening rode to the center of the township.

28th. Sunday. In the parish of St. Paul's Church, Medina, I performed divine service, preached a sermon and administered the rite of confirmation to 14, and the Supper of the Lord to sixteen persons. The connection between the Rev. Mr. Searle and his parish is dissolved. And it is our most earnest prayer, that God will raise up some pious and faithful minister, to supply the spiritual needs of those who depend on his grace, and be the means of converting those who have no adequate sense of their sins. Same evening I rode to Brunswick.

29th. Returned to Brooklyn, where same day I preached and performed divine service, administered confirmation to five persons and performed the office of the visitation to the sick.

30th. Again visited the sick man, the son of Col. Barber, and administered the Lord's Supper to thirteen persons. Same day, rode 15 miles to Mr. John Clark's, and in the evening performed service and preached in the school house.

31st. Rode to Unionville, Ashtabula county.

Sept. 1. Performed divine service and preached, and confirmed two persons. Here I was met by the Rev. Mr. Hall.

2d. Rode to Ashtabula and preached same evening at the school house.

3d. Went to the southern part of the township, performed divine service and preached, and same day returned to the village.

4th. Sunday, I preached twice, confirmed eleven persons, and administered the holy communion to thirty-eight persons. God's blessing, evident upon the ministrations of the pious and zealous pastor of his flock in Astabula, leaves no room for human commendation. If such were multiplied, the church would flourish even in the woods.

5th. This day I rode to Mr. Crowel's in Rome, and performed divine service, and preached in the evening.

6th. Proceeded to Windsor, where I administered the holy communion to twenty-seven, and confirmed four persons. The Rev. Mr. Hall preached, and thence returned to his parish.

7th. I rode to Batavia, preached and performed divine service, confirmed five persons, and administered the holy communion to twelve.

8th. Rode to Warren, and in the evening preached and performed divine service, in the court house. The audience was very large and attentive.

9th. Proceeded to Youngstown. Here also in the midst of a respectable congregation, the same duties were performed.

10th. At Poland, in addition to the evening service, and a sermon, I baptized two children.

11th. Sunday, rode to Boardman, where I officiated morning and evening, administered the communion to twenty-six, and confirmed three persons, baptized four adults and four children. The congregation, though so crowded as scarcely to admit of the administration of the ordinances, was most attentive and reverential, during the great length of the services, and two sermons. In the intermission I administered the communion to a sick woman.

12th. Monday, rode to Canfield, performed divine service and preached, and baptized one child, and visited a sick person.

13th. At New Lisbon, my horse being injured, a friend, Mr. Blocksome, kindly provided me with a wagon, in which I rode with great comparative ease, to Steubenville,

15th. Where I preached and performed divine service.

16th. Rev. Mr. Morse read prayers, and myself preached.

17th. The same duties were performed. The Rev. Mr. Morse having prepared all things for the presentation of the persons for confirmation, and the administration of the holy communion in Steubenville, went to Cross Creek, and there officiated on the 18th, while on the same day, in Steubenville, I performed morning and evening prayer, preached twice, administered the communion to about sixty, confirmed thirty-two persons, and baptized one adult.

19th. Rev. J. Armstrong joined me at Steubenville, and accompanied me to Cross Creek. Here, assisted by my two Rev. Brethren, I performed the holy office of consecrating St. James' Church. It is a neat wood building environed entirely by a deep oaken forest. And when I saw it crowded and surrounded by some hundreds of immortal souls, anxious to benefit by the approaching solemnities, the pleasure I felt seemed a full reward for many of my past troubles. I blessed God and took courage. The prayers were read by the Rev. Mr. Armstrong, and the sermon delivered by myself. Fifty persons were confirmed, and seventy-three received the communion. The day is worthy of fond remembrance, for it was a day of much joy and comfort in the Holy Ghost. The Rev. Mr. Morse and myself, returned the same day to Steubenville.

20th. The Rev. Mr. Morse agreeing to fulfill my appointments in Ohio till the next Sunday; I thought it my duty to pay a visit to the owner of the lands in Knox Co., which had struck my mind so forcibly, on account of their healthy and central situation, and other excellences. This gentleman residing in Brownsville, Pensylvania, the whole of four days was necessarily consumed in going and coming (about 100 miles) and in transacting the intended business. This was getting from Mr. Hogg, the owner of the lands alluded to, a proposition to sell them at a reduced price, as a site for our Seminary and College. This was accomplished in company with Bezaleel Wells, Esq. of Steubenville, whose kind advice and assistance in this business, I hereby most gratefully acknowledge.

23d. I preached and performed service in Wheeling, Va., on my return.

24th. I was again in Ohio. At St. Clairsville I again met the Rev. Mr. Armstrong, who performed the evening service in the church, and myself preached.

25th. I preached and performed service both morning and evening, and administered the communion to thirty. No confirmations. The Rev. Mr. Armstrong assisted at the communion, and preached in the evening. Mr. A. having ceased the regular performance of his duties in this parish, they are left in a most destitute state, and I fear, if not soon supplied, will lose entirely their once flourishing condition. But this remark is so common to most of our parishes, that to apply it here seems to need an apology.

26th. Rode to Morristown, where I performed the morning service, administered the communion to four persons, confirmed two, and baptized one adult and one child, and then rode to Barnesville, 8 miles.

27th. Proceeded to Little Beaver, and the same evening performed service and preached.

28th. Wednesday, the congregation assembled in the woods. The morning prayer was read, a sermon preached, one adult baptized, seventeen confirmed, and eighteen received the sacrament of the Lord's Supper; after which I rode to Mr. Bryan's.

29th. Rode to Lexington, in Monroe Co., preached and performed service at Mr. Orsborne's. Same evening rode three miles and baptized three children.

30th. Went back to Mr. Orsborne's, where morning service was again performed, and the communion administered to nine persons. Here measures were duly taken to organize a parish of Episcopalians, which has since been completed according to law. The same day I rode to Duck Creek, and the next day,

Oct. 1st. I arrived at Zanesville.

2d. Sunday. Morning and evening prayers, and a sermon. The sacrament was administered to eighteen persons.

3d. Proceeded thirty-one miles, and next day,

4th. Was again in the parish of St. Matthew's, Coshocton Co. Here I again visited the good Mr. Wilson, and with him performed holy offices, and baptized his grandchild.

Being now about 11 miles from the lands proposed by Mr Hogg, as the site of our future Seminary, according to a previous appointment with a friend, I went again to see them; and on a re-examination, found them to exceed my former estimation. This was done on

5th and 6th. In company with Messrs. Trimble, Rawden and Melick.

7th and 8th. I returned to my residence in Worthington, where, and at Delaware, Columbus and Berkshire, I continued to officiate till, returning from the latter place, after performing divine service on Sunday, December 4th, my horse stumbled and threw me on the frozen ground, with great violence. By the effects of this injury on my hip joint I was confined till Christmas day, when I officiated, though on crutches, in Worthington, and administered the holy communion to about fifty.

An account of the remainder of my clerical duties will be here deferred, till I shall have said something of our Seminary, and of my endeavors to fulfill my duties in relation to it.

Having obtained the means to complete the education of young men for the reception of degrees, in the arts and sciences, it seemed no more than reasonable and just, that the President and Professors, by whom they were educated, should have the power of *conferring* these degrees. Accordingly I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this Convention that the prayer was granted with unusual unanimity and cheerfulness. The name and style under which they are empowered to confer degrees is that of "The President and Professors of Kenyon College in the State of Ohio,"—thus expressing our respect, and perpetuating our gratitude to one of our principal benefactors in England, and through him to all in that country, who have done us good, or taken an interest in our welfare.

Soon after the commencement of the session of Congress I preferred a petition to our national legislature, for the remissions of duties on donations made by our friends in England to our Theological Seminary; but hearing that it was likely to meet with some difficulty, and greatly desirous of obtaining the grant of some lands, to aid our endeavors to cherish a College for general learning, I thought it my duty to proceed immediately to Washington City. I had other motives also for leaving the Diocese. They were those arising from an anxious desire to obtain a few faithful ministers, to keep our church alive in Ohio. I had *written* much and often: I wished to see if a *personal interview* with some of the Atlantic clergy would not effect something. In trying to accomplish these several objects, I have to acknowledge the kindness of all with whom I had intercourse in our national district, and to bless God that I became so extensively acquainted with the worthies of our nation. I had assurances from the committee of the Senate to whom my petition was referred, that the duties on our presents from England would be remitted. The petition for a donation of lands to our College is deferred till another year.

Our hopes of obtaining the assistance of some faithful ministers, to aid in the great work of sustaining the church in Ohio, are not lost. God grant that the sympathetic expressions which every where met my ear from our dear brethren at the East, end not in the cold comfort of words only!

But the great and crowning blessing which by God's mercy resulted from my late journey to the East, was the reduction made by Mr. William Hogg, in the price of his lands in Knox Co. and the favorable and additional extent in the time of payment. The price agreed on last summer, was the original cost and charges, nearly $24,000 for 8,000 acres. From this, Mr. Hogg, considering the magnitude and usefulness of the object to which the lands were to be applied, most munificently agreed to deduct 6,000 dollars, putting the land at $2 25 per acre, though they are of the finest quality, and rising of 700 acres are under cultivation. This quantity is from actual survey and measurement. In my circular, I stated from the assurances of those deemed well informed judges that it was 1000 acres.

This placed Mr. Hogg's proposition in such a favorable point of view, that I thought it my duty to make it public by a circular notice, which, with the advice of some of the standing committee, I issued at Portsmouth, on the 23d March last. The object of this circular was, to give all an opportunity of examining the land, and of coming, as I trust you have done to this Convention, with minds prepared to give a righteous judgment. Such has been the general approbation of the plan, and such the just liberal support with which it has met, that we all have great reason to be fervently grateful, for the divine blessing which has attended our feeble endeavors for his glory. Mr. Hogg's proposition, together with the subscriptions in aid of the plan it empraces, will be laid before you.

On my way to the eastward I preached once in Granville and Newark, twice in Zanesville, and once at St. Clairsville, in Ohio. Out of the Diocese, four times in Washington City, thrice in Georgetown, thrice in Alexandria, in the District of Columbia, and twice in Wheeling; on my return, I again visited Steubenville, and preached twice. Passing down the Ohio river, at Marietta I officiated four times, at Portsmouth thrice, baptized five children, confirmed five persons, and administered both in public and to a sick person in private, the Supper of the Lord.

Hearing here of the sickness of my family, I hastened home, where I arrived on the last day of March, 1826, having traveled since I left home, rising of 1000 miles.

Since this time, God has enabled me to do duty a number of Sundays in the neighboring parishes, and to perform a journey of 310 miles, through the counties of Delaware, Licking, Coshocton, Holmes, Wayne, Richland, and Knox; in all which I preached and performed divine service twenty-four times, and baptized twelve children. In the town of Newark, Licking County, I organized, according to the usages of the Church, and the statutes of the State, a new parish, by the name of the "Parish of Trinity Church, Newark." And while I mention this it may not be irrelevant to state, that three other parishes have been organized, during the past year. St. Luke's Church in Marietta, St. John's in Springfield township, Jefferson County, and St. Mark's in Columbia, Lorain County. St. John's effected entirely through the instrumentality of the Rev. Mr. Morse, St. Luke's through that of our pious and excellent lay-brother, A. Nye, Esq., and St. Mark's by the zealous exertions of Mr. C. P. Bronson, a candidate for Orders.

Concerning the distribution of Lady Rosse's bounty, for encouraging the immediate erection of churches in small parishes, I state that I have promised to St. Peter's, Delaware, nearly completed, $100; St. Matthew's, Perry, roofed and floored, $100; St. Mark's, Mill creek, to be roofed and floored the present summer, $100; Christ Church, Beaver, commencing, $100; St. Peter's, Morristown, $44,-44—$144,44.

Of the 52 Sundays in a year, 19 have been spent in the parishes nearest my present residence, viz: 2 in ministrations at Berkshire; 4 at Columbus; 5 at Delaware; 8 at Worthington: 4 were spent out of the Diocese; 2 on a bed of suffering; 27 in visiting the scattered parishes; though as yet they have not all been visited; particularly those in the northwest and western parts of the State.

In Worthington, I have done all the extra duty in my power, though often I have lamented, that the great benefit of parochial visits could not, under the great pressure of my extensive correspondence be rendered to them. If the few moments which I have enjoyed at home, have been dedicated to writing by night and by day, to the cares of a family of forty in number, and to overseeing the destinies of our Seminary and College; my deficiencies in the pleasing work of parochial and social visitations, must and will be pardoned. Let those who make complaints of this nature, spend their breath rather in prayer, that God would, into his almost deserted field, send forth laborers, able as well as willing to do their duty.

During the last year I have baptized 63. Confirmed 177, and omitted in last

year's report 30—207. Administered the Holy Communion, 22 times. Held service and preached within the Diocese 144, without Diocese 12—156. The number of miles I have traveled, including my journey to Washington, 2403.

I have consecrated one church, and solemnized several funerals and marriages. In the discharge of all which duties I do hereby acknowledge and confess my own unworthiness, and would proclaim, if I had language, the deep sense I have of the directing and supporting hand of our Almighty and most merciful Saviour Jesus Christ.

To this crowded summary of public duty, and dry account of the state of our poor Church in the State of Ohio, I have room to add but little concerning our infant Seminary. This continues to increase in friends, both at home and abroad. Having been placed as it was designed from the beginning, under the ultimate control of the House of Bishops and General Convention, no danger is apprehended. So long as the fathers of our Church walk in the ways of truth and godliness, so long must this Seminary follow in their steps. In this light our institution is viewed, I am most happy to state, by the father of our present House of Bishops, the venerable Bishop of Philadelphia. In his letter to me of May the 6th, he is pleased to speak in these most friendly terms:

"It gratifies me to find from various publications, that your College is in successful progress. Unquestionably, our source of supply of ministers for the Western states, must be the education of natives of those regions. That under the blessing of heaven your exertions towards this work may be effectual, is the wish and prayer of your affectionate Brother, WM. WHITE.

I have thought it my duty to make the above quotation, verbatim, to vindicate the character of this venerable prelate from the slander which some have sought to cast upon it by representing him as opposed to our plans for the establishment of a Theological Seminary and College in Ohio.

The kindest accounts continue to reach us from our benefactors in England. Though the late commercial embarrassments had greatly depressed the funds held for us in the English stocks, yet it is hoped they will soon recover their former price. At the last advices an organ for our Chapel was completed and ready to send to us. A friend in New-York has advertised me of the arrival in that city of a box of books in addition to the noble presents of that kind which we had before received from our most generous friends in England. The number of volumes already received is 546, which, joined to my own library, to be given at my decease to the institution, and now incorporated with the Catalogue, makes the whole number in possession amount to 1257 volumes, of the choicest kind.

During the continuance of a great weight of care heaped on us through the past year, and the uncertainty where the Seminary would be finally "located," I have not found it in my power nor consistent with prudence to set up the printing press. The press, the plates for our prayer book and the paper are on the spot. The types are still in New-York: the duties being high I have not found funds to pay them. It will be remembered that this complete and ample set of type, together with £100 sterling to purchase a printing press in this country, is the avails of a most munificent subscription, separate from that of the fund; which subscription was originated and circulated among the ladies of the nobility and gentry of England by that most excellent person, Lady Acland of Devonshire. No one subscriber by her Ladyship's plan being allowed to contribute more than one guinea, the interest excited in favor of our endeavors to build up Christianity and learning here in the west of America, was thereby more generally diffused; and most happy am I to add that by a letter received yesterday from my very worthy and most esteemed friend, G. W. Marriott, Esq., of London, it appears that this fountain of benevolence is not yet dried up. In his letter dated March the 5th, he observes, "there is a surplus of perhaps £50 from the printing press subscription. This, Sir Thomas Acland begs me to dispose of. I had intended it for Lord Gambier's subscription towards purchasing the land adjoining Mrs. Reed's gift. Do you wish it for that in Knox county?"

Authorized by the Board of Trustees which met immediately after the Convention of last year in Zanesville, I appointed Mr. William Sparrow, late professor in the Miami University, Professor of the Languages in this institution, and also to the duty for the present of a Professor of Mathematics,—and Mr. Gideon McMillan a teacher of the grammar school. Two small buildings (very temporary in their nature, were erected at my own expense; which, together with my own dwelling and farm house, we thought would accommodate all the students that would offer this year. But we have found it otherwise. Our present number is thirty, and had we buildings and other means to enlarge our establishment, that number would soon be doubled many times. Our prices have been, for each year or 40 weeks term—

For boarding and contingent expenses of candidates for orders, $50; collegians, $70; grammar school pupils, $60.

The above includes all expenses except stationery, books and clothing. Can-

didates for orders pay no tuition. We glory in these reduced prices; and though it is evidently necessary that the boarding department be made to defray its own expenses, yet conscientiously looking to the good of the public, especially of those worthy young men, who are destitute of the means of obtaining advanced learning, the very nature of our plan, of having our institution in the country, surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled, and almost incredibly reduced rate.

You will be aware from the above statement, that we have hitherto proceeded on the ground that a college for general learning would be annexed to the Theological Seminary: not that the latter would take from the privileges of the former. On the contrary, it is believed that they can be of most important *mutual assistance.*

Much of the field of art and science, is open alike to the physician, civilian and the divine. What one studies the others must not neglect. The knowledge of the languages, philosophy and belleslettres, is necessary to all, and in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the libraries and the usefulness and value of an astronomical and philosophical apparatus may be greatly enlarged, for the benefit of each, by a junction of the funds of both.

It was, therefore, to *promote*, not to impede the original design of our institution, that I have endeavored to annex a college of general science to our Seminary, and to open our doors to students designed eventually for all the learned professions. That I have been actuated by a wish to be of service to my country, without regard to denomination in religion, I will not deny. Where no principle, or rule of conscience is compromitted, I deem it my duty and I hope I may find it my pleasure, to be as extensively useful to all denominations of Christians as possible.

But here it must be noted, that in joining a college to the Seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our institution to the public without an equivalent—I mean an estate or property, equal at least to the fund collected in England—would be as unreasonable as unjust. That this estate—this additional fund worthy of the high destination of our Seminary—might be at your acceptance and disposal in the very act of fixing the site of this interesting institution, has formed a principal feature of my last year's duty. It is presented to you in the proposition of Mr. William Hogg, of Brownsville, to sell us at a reduced price, 8,000 acres of land in Knox Co. on which to fix both the Seminary and College. The sale of one-half of this tract, joined with the subscriptions already attained, and yet expected, will more than pay for the whole. The remaining 4000 acres with the Seminary thereon, valuable as it is in *itself*, must and will constitute an equivalent, if not far exceed in value the whole collections from abroad.

Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathising world: on this we can build and justly expect the patronage of our civil government. And here I think it my duty to add that any thing less than this would be to degrade, not to improve, our present blessings. To establish our Seminary in a village with no more accession to her fund, than a village can give, and yet expect that she will open her doors to students in general learning, and in all respects maintain the dignified character of a college, is an attempt to reconcile inconsistencies and accomplish that which is impossible. On the truth of this remark it is that I have refused to consent that our institution be established in the village of Worthington. For though in so doing, my own estate and lots in that village, would be enhanced in usefulness to myself twice two fold compared with the benefit to be derived from it at a distance, yet the good of the institution, I trust, will ever prevail over all considerations of private interests.

But two courses are before us: either to confine our Seminary to theological candidates only; or, if we receive students in general science, to lay a foundation sufficiently strong and large, to sustain the magnitude of the college, which must be reared to do those students justice. In the former case nothing more is necessary than to turn your attention to the deed of gift of my own estate executed in London, Nov, 27, 1823, as the basis of all donations. This, both myself and family are willing to execute, and carry into full effect. In the latter case, the only thing presented worthy of your attention, is the proposed platform in Knox County. Should this be preferred, I leave my peaceful retreat, and the trees planted and engrafted by my own hand and unite my destiny with that of our Seminary and college. With this institution of religion and learning, I am willing to rise or fall, to suffer or prosper. If God vouchsafe to bless, who shall let it? if he shall frown, who shall not acquiesce that knows his wisdom.

JUNE 7, 1826. PHILANDER CHASE.

The Rev. Samuel Johnston having declined reëlection, the Rev. William Sparrow was chosen by ballot, Secretary of this Convention.

Resolved, That the thanks of this Convention are due to the Rev. Samuel Johnston, for his very faithful services as Secretary of the Ohio Convention for the last three years.

Resolved, That Mr. John Campbell, a candidate for orders from the Diocese of Pennsylvania, be admitted to an honorary seat in this Convention.

Resolved, That a committee of five persons be appointed to take into consideration that part of the Bishop's Address, which relates to propositions for the location of the Seminary, and report thereon tomorrow.

Messrs. Bezaleel Wells, John Matthews, William Little, Zaccheus Biggs, and Stephen Sibley, were accordingly appointed.

The following articles were *unanimously* adopted as substitutes for the fifth and tenth articles of the Constitution of the Theological Seminary of the P. E. Church in the Diocese of Ohio, viz:

ARTICLE 5. The Seminary shall be under the immediate charge and superintendence of the Bishop of the Diocese, for the time being, as President of the institution.

ARTICLE 10. This constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of Trustees of the Seminary, and a majority of the Convention of the Diocese, with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States.

Provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England, be appropriated to any other use than the education and theological instruction of students, for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a College to the Seminary, and making provisions so far as is practicable, for the admission of other students, at their own expense, to the benefit of a College education.

The parochial reports were then presented to the Bishop:

From the report of the Rev. SAML. JOHNSTON, it appears that the congregation of Christ Church, Cincinnati, of which Mr. J. is the minister, is in a more flourishing condition than at any period since its formation. It has increased considerably; and new pews have been made with a view to the accomodation of several amilies, and yet applicants cannot be accommodated in the lower part of the edifice] During his present absence, the church, owing to the exertions of the females, will be thoroughly painted. Exertions are also making to render the organ more complete.

As it respects the spiritual concerns of the parish, he observes, that they are such as might reasonably be expected in the ordinary blessings of God. Several have been added to the communion, giving good evidence "that they have experienced a death unto sin, and a new birth unto righteousness." It is also gratifying to state that others are solemnly impressed with the great truths of our holy religion. Individuals who have lived in the neglect of family prayer, are becoming more attentive to this duty, for want of which, the flame of piety, enkindled by the public offices of religion, so often expires. The hope is indulged, that several persons will present themselves for confirmation, at the next Episcopal visitation.

Mr. J. feels disposed, in addition to what he has hitherto said on the subject of Sunday Schools, to bear testimony to their great importance, both as it respects the advantages to the children and teachers, as also to the church at large. The children, in addition to the first elements, receive catechetical and biblical lectures, are taught to commit considerable portions of our common prayer, and to join in public worship. The teachers, in order to perserve the school in a prosperous condition, are necessarily obliged to assemble at stated periods, to implore the heavenly blessing on their labors of love; which has a most happy effect, not

only in strengthening their hands and encouraging their hearts, but in cherishing the most friendly feeling towards each other.

Last fall a Female Bible class was formed to recite once a week, and he is fully satisfied it has had a most beneficial effect, encouraging its members to a more diligent search of the oracles of God.

Although no subscriptions have been made yet, Mr. J. assures the Bishop that the most friendly feeling subsists, in favor of our Seminary and College, and he has reason to believe, that when fairly in operation, a due proportion of students will be sent from the Miami country.

Parish Records of Christ Church, Cincinnati.—Families, 85; marriages, 4; baptisms, infants 21, adults 1—22; communicants, last year 61, removals 7, withdrawn 1, died 1, added 19, present number 71. Funerals, 15; catechumens, 60; Sunday School scholars, 120.

On his return from the last Convention, Mr. Johnston officiated one Sunday in Rushville, and one evening in Chillicothe. At the latter place he married a couple, and baptized a child. Since that period he has celebrated divine service at Hamilton six times, at Germantown once, Dayton once, Troy once, Upper Piqua three times, Lower Piqua twice, Mt. Vernon twice, Berkshire once, Lebanon once.

By invitation of the agent for Indian affairs, and through his and other aid as interpreters, Mr. J. held service and preached to the natives at Wapaghkonetta. Their attention to the solemnities of religion was such as induced him to hope that his labor was not in vain.

In Lawrenceburgh, Indiana, Mr. J. has officiated once; at Newport, Kentucky, three times; and at Louisville, one Sunday, where it was gratifying to see a flourishing congregation, worshiping in a spacious new Church, under the pastoral charge of the Rev. Mr. Shaw.

Mr. J. reports that he found the parish of St. James' Church, Piqua, to consist of 20 families, that he baptized five, and that the communicants were sixteen. That the families in St. Matthew's Church, Hamilton, are eighteen, that he baptized three, and that the communicants are eleven.

The Rev. Mr. MORSE reports to the Bishop as follows:—

St. Paul's Church, Steubenville.—Families, 35; communicants, (removed 8, died 3, added 12,) 54; baptisms, (infants and children 16, adults 3,) 19; marriages, 2; funerals, 8; catechumens, 30.

In this church a parish library has been formed, and liberal subscriptions obtained for the Theological Seminary.

St. James' Church, Cross Creek.—Families, 50; communicants, (removed 3, died 4, added 18,) 107; baptisms, (infants and children 38, adults 8,) 46; marriages, 3; funerals, 4; catechumens, 65.

Through the Divine blessing, this congregation still continues in a prosperous and flourishing condition.

Mr. M. has preached in places other than the above six Sundays, and thirty-eight times on week days, has baptized seventy-three children and six adults, attended three funerals, and organized the parish of St. John's Church, Springfield, Jefferson County. This parish contains but about twenty families, a part of whom were formerly members of St James' Church, Cross creek, though nearly twelve miles distant; yet few as they are, they have taken measures for erecting a convenient brick church during the present season. It is their earnest desire to be supplied immediately, with the services of a minister, or at least of a missionary, were it only for a small portion of the time. In the general destitution, it needs scarcely to be observed, that full employment would be found for a missionary, within the bounds of Jefferson County alone, among the scattered members of our communion, could one be procured; but though the fields are already *white unto the harvest*, there is, alas, no one *to put in the sickle*. It is impossible to combine with advantage, the duties of a parochial clergyman and a missionary. Hence the eyes of all are turned with deep solicitude towards our infant Seminary, as the only means, under God, of rearing up and sending forth well qualified ministers of the word and sacraments, "sons of the soil" who shall be laborers in this harvest.

Rev. Mr. HALL reports to the Bishop that the state of the church in the parishes under his care is as follows:

St. Peter's Church, Ashtabula.—Families, 42; communicants, (died last year 1, removed 2, admitted 18,) 51; baptisms, (infants 18, adults 2,) 20; marriages, 1; funerals, (adults 2, children 4,) 6.

This parish gradually increases in numbers and strength, and it is believed that Christian piety and zeal are progressing. A female Tract Society, and a Sunday school are organized here, both of which bid fair to prosper, and to be useful in-

struments in diffusing Christian knowledge. The public services are well attended, and performed with decency and order. They have this year engaged the services of their ministers for one half of the time.

St. Michael's Church, Unionville.—Families, 10; communicants, 10.

There appears to be a growing attachment in this parish, to the doctrines and Liturgy of the church. The people have always been remarkable for candor and attention to the expositions of the scripture doctrines, as received by the church; and their progress in the knowledge of these doctrines, has been constant. The number of Prayer Books used in the congregation has greatly increased within a short time, and the usages of the church regarding the mode of worship, as well as the rubrical directions are, where known, generally and cheerfully complied with. The public services are attended by persons of other denominations, who manifest an uncommon degree of Christian charity. This parish is in many respects, happily situated, and, by the divine blessing, will soon be in a prosperous condition. They have lately commenced a constant attendance, in the absence of their minister, on the public service of the church, and the reading of approved sermons every Lord's day, by a pious Lay Reader.

Mr. Hall has also performed 20 weeks' missionary service. On account of the almost incessant sickness of his family, one half of these services, though rendered in Ashtabula, the place which supports him for the other half, is considered as missionary duty. For the two years ending the first of April last, with the exception of four or five weeks last fall, no interval has transpired when the physician has not been weekly called to attend upon his sick family. He acknowledges the hand of a just and Holy Providence, and prays for a spirit of submission, and entreats that God's judgments may be converted into mercies, by an increase of faith in his goodness and zealous attachment to his cause and kingdom. This he thinks will be the case, if we can but feel, that God exercises paternal kindness where he inflicts his rod. To this end he prays, that God may grant us his Holy Spirit. In all the places which he has visited, he has performed public services and preached on Sundays uniformly twice, with the exception of two or three times. On all the principal festivals he has performed service and preached. Family visits have been more frequently made by Mr. H. in his immediate neighborhood, and lectures and catechetical instructions oftener than in former years. A general sickness in this section of country, has called him more frequently to the bedsides of the sick and distressed, and given greater opportunity to impress upon the people, a sense of the frailty and mortality of man, and the necessity of preparation for the hour of dissolution and the awful decisions of the judgment day. In pursuance of his missionary duty, he has visited Boardman and vicinity once; Warren, once; Windsor, three times; Rome, three times; Sheffield, twice; Salem, twice; Conneaught, once; and Unionville nine times. Could these places be supplied with regular clerical services, though they should not be constant, the cause of Christ and the advancement of the Church, by the blessing of God, might be promoted in them all.

From the report of the Rev. Mr. SEARLE, it appears that he has officiated in the following places during the last year in this Diocese, viz: Millersburgh, Holmes County, once; New Haven, Monroe, Portland, Milan in Huron County, each place once. At Norwalk, he preached twice and administered the Holy Communion and collected the names of those to be confirmed, and procured some subscriptions of names to the parish record, which doings were sent to the Bishop in his last August visitation. On Sunday, 26th of June, he preached twice in Cleveland and visited some families. He performed divine service and preached in Wadsworth in July. From this time, he states, that he was in such ill health that he could not officiate till August the 21st, when he performed service and preached twice. He then went to the eastern states to improve his health. After his return, on Sunday, the 2d April, 1826, he performed public service and preached twice in the parish of Christ Church, Windsor, and administered the Holy Communion. On Sunday, the ninth, he read prayers and preached in Unionville. On Sunday, 16th, he did the same duty in Cleveland, and the next day in the village of Brooklyn. From this time Mr. S. states that he was unable to officiate at all, till the 21st of May, when he preached a sermon in the parish of St. James', Boardman, Trumbull County. June 2d, he performed service and preached once and baptized one child in Loudonville.

The Rev. Mr. Searle relinquishes his connexion with the parishes of Trinity Church, Brooklyn, (alias, Cleveland) and St. John's, Liverpool, and concludes his report thus:—"It hath pleased Holy Providence, after nine years' well intended labors in this part of the vineyard, to deprive me of health, so that I cannot a t present extend further stated services; yet I am very happy in observing the increase of Christian piety, a growing attachment to our Liturgy, and the rising prospects of the extension and prosperity of the Church."

The Rev. Samuel Johnston rendered his account as Treasurer of the Convention, which was accepted, and on his resignation it was on motion,

Resolved, That the Secretary of this Convention discharge the duty of Treasurer to the same also.

Resolved, That a committee of three be appointed to report on the state of the Convention funds, as it regards arrearages due by the delinquent parishes. Messrs. Horace Foote, M. Matthews and H. M. Boardman, were appointed that committee.

Resolved, That this Convention adjourn until 8 o'clock to morrow morning.

JUNE 8TH, 1826.

Convention met according to adjournment.

The Committee on the location of the Seminary, made the following report which was accepted:—

The committee to whom was referred that part of the Bishop's address which respects the site of the Theological Seminary and Kenyon College, beg leave to report, that they have had the subject under consideration, and satisfactorily ascertained, from the information received from others, and from the actual knowledge of the committee, that the lands in Knox County conditionally purchased by the Bishop from William Hogg, of Brownsville, Pennsylvania, afford an eligible site for the Seminary and College, and combine advantages of greater magnitude, than any offer that has been made, being situated near the centre of the Diocese, in a healthy part of the country, which is rapidly improving—the land watered with good springs and permanent streams, affording valuable mill seats, well timbered, very fertile, abounding in stone and all the materials necessary for building. The committee further ascertain that the contract with Mr. Hogg is made on very favorable terms, particularly as to price; leaving it possible to save the lands wanted for the site, from the proceeds of the sale of the remainder. The committee further report, that a very considerable amount in money, lands, materials for building, and labor has been subscribed, to be applied to the payment of the land and in erecting the necessary buildings, on condition that the Seminary and College be established thereon. Therefore, in full view of all these advantages, with gratitude to God, that he has so signally helped us thus far, and with ardent prayers for the continuance of his blessing, the committee recommend that the following resolutions be adopted:

Resolved, That this Convention do approve of the conditional contract made by the Rt. Rev. P. Chase, Bishop of the Diocese of Ohio, with Wm. Hogg, of Brownsville, Pennsylvania, for section 1, in township 6, and section 4, in township 7, and the 12th range of United States Military land, containing each four thousand acres,—and be it further

Resolved, That the Theological Seminary of the Diocese of Ohio and Kenyon College, be, and the same hereby is, forever established on such part of section one, in township six, in range twelve of the United States Military land, as may be selected by the Trustees of said Seminary and College.

The two resolutions appended to this report were *unanimously* adopted by the Convention. Whereupon, the President rose and read the following paper which was ordered to be inserted upon the Journal:—

Whereas, Mrs. Betsey Reed, of Putnam, near Zanesville, county of Muskingum, State of Ohio, did, in the month of March, 1825, most munificently give for the use of the Church one thousand acres of land, lying on Alum Creek, Delaware county; leaving it to the Bishop to determine to what specific object the gift should be applied:

I do, therefore, in the sight of God and according to the best of my judgment, come to the following determination, touching these premises:—One half of the said lands shall be the property of the Theological Seminary of the Protestant Episcopal Church in the State of Ohio; and the other half shall be the property of St. James' Church, in the town of Zanesville, in Muskingum county. And, under a deep sense of gratitude to God for having raised up such a Benefactress to his Church, I do, as speaking in the stead of the whole Diocese, and of the Trustees of the Seminary and the parish of St. James' Church, Zanesville, in particular, hereby tender most sincere thanks to Mrs. Reed for this her very liberal gift.

P. CHASE,
Bishop of the P. E. Church in the State of Ohio.

Resolved, That this Convention go into the election of one clerical and one lay trustee, for the Seminary, *vice* the Rev. E. B. Kellogg, removed from the Diocese, and Charles Hammond, Esq., resigned.

The Rev. J. Hall and Josiah Barber, Esq., were accordingly elected.

Adjourned to meet at 2 o'clock, p. m.

2 O'CLOCK, P. M.

Convention met according to adjournment.

The committee on the arrears due by the parishes to the Convention for the printing of the Journals, made a report which was accepted. Whereupon, the Bishop was by resolution authorized and requested, to remit so much of these arrears as, from his intimate knowledge of the comparative ability of the parishes, he might think proper. This duty was performed accordingly.

Resolved, That a Standing Committee of three of each order be elected.

The Rev. Messrs. Morse, Johnston and Hall, and Messrs. Wells, Boardman and Little, were chosen.

Resolved, That the twelfth Canon of this Diocese be amended by the addition at the end, of the following clause: "Every person in order to be eligible to a seat in Convention must be a communicant."

Resolved, That two additional delegates of each order be elected to attend the next General Convention.

The following gentlemen were chosen: Rev. Messrs. Morse and Hall, and Messrs. Little and Boardman.

Resolved, That it be considered the duty of every clergyman, on or about the first Sunday after Easter, to preach a sermon in the parish or parishes in which he officiates, on the importance of supporting the Episcopate; after which there shall be a collection made and forwarded to this Convention. And it shall be the duty of the Wardens of any parish having no clergyman to make said collections and dispose of the avails in the same way.

Resolved, *unanimously*, That it is the duty of every delegate, and every member of the church, as he values our holy religion, and of every liberal minded citizen, as he regards the interests of science, to promote, by all means in his power, subscriptions for the payment of the Seminary lands in Knox county.

Resolved, That the next Convention of this Diocese, meet on the first Wednesday of September, 1827, in Mount Vernon, Knox county.

Resolved, *unanimously*, That the thanks of this Convention are due to the citizens of Columbus, for their kindness and hospitality, and to the Lutheran Society in particular, for the use of their place of worship.

The Bishop then congratulated the members of the Convention on the unanimity and harmony of their proceedings, particularly in settling the great question of the location of the Seminary and College: and attributing so great a mercy solely to the overruling hand of God, and the special influences of his Holy Spirit, he desired the Convention to join with him, in the devout use of the "*Te Deum laudamus*" and other forms of devotion. Which having been done, and the Episcopal blessing pronounced, the Convention adjourned *sine die*.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:
WILLIAM SPARROW, *Secretary*.

NOTE BY THE EDITOR.—On Sunday, June 11th, in Worthington, Mr. Gideon M'Millan was admitted by the Rt. Rev. P. Chase to the Holy Order of Deacons, and the Rev. William Sparrow, Deacon, to that of Priests: the former presented by the Rev. J. Hall, the latter by the Rev. Intrepid Morse.

APPENDIX No. 1.

An act supplementary to the act, entitled "An act, to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

SEC. 1. *Be it enacted by the General Assembly of the State of Ohio,* That the president and professors of said Seminary shall be considered as the faculty of a College, and as such, have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the Faculties of Colleges, for the encouragement and reward of learning, and the name and style by which the said degrees shall be conferred, and the certificates of learning given shall be that of the "President and Professors of Kenyon College, in the State of Ohio."

WM. W. IRVIN,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate.

January 24, 1826.

SUMMARY

Of the Proceedings of the Board of Trustees of the Theological Seminary and Kenyon College.

The Rev. W. Sparrow was appointed Secretary, and Daniel S. Norton, Esq., treasurer.

The Bishop's accounts were examined and approved, and all his proceedings during the past year, in relation to the Seminary, met the approbation of the board.

Two professorships were created; the one of Languages, the other of Mathematics and Natural Philosophy: the former is filled.

The Bishop, the Hon. H. Clay, and B. Wells, Esq., are a committee authorized to have the Seminary's funds transferred from England, so soon as the state of the money market may render it advisable.

The Bishop is authorized to make all necessary improvements of the Seminary lands and to obtain a loan of money for this purpose.

Authority is also given to the Bishop and B. Wells, Esq., as a committee of the board to memorialize Congress for a remission of the duties upon the donations from England and other favors, and the Ohio Legislature, for such aid as they may please to grant the College.

The amendments of the 5th and 10th articles of the constitution of the Seminary, adopted by the Convention just risen, received the sanction of the Trustees.

PHILANDER CHASE, Pres.

Attested, WILLIAM SPARROW, Sec.

APPENDIX No. II.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

The Protestant Episcopal Missionary Society of the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

1825.		Dr.
June 23.	To cash and check paid Rev. Mr. Doddridge, per order of the President,	$93 75
"	" check on Columbus Bank, in favor of Rev. J. Hall, per order of the President,	87 50
"	" check on Columbus Bank, in favor of Rev. R. Searle, per	
1826.	order of the President,	87 50
March.	" expenses while on Missionary duty,	20 10
June 8.	" balance due to new account,	30 15
		$319 00

(*Over*)

		Cr.
1825.		
June 2.	By balance due from old account, - - - - - - -	$278 00
"	" cash from Mrs. Ann B. Allyn. - - - - - - -	5 00
"	" cash at Convention for the annual dues of some of the members, - - - - - - - - - - - -	13 00
1826.	" cash of Robert Jones, - - - - - - - - - -	1 00
June 8.	" cash at the Convention for annual dues and arrearages, -	22 00
		$319 00
	By balance due to new account, - - - - - -	$30 00

(Errors excepted.) SAMUEL JOHNSTON, *Treasurer.*

☞ The committee appointed by the managers of the Missionary Society, to examine the account of the Treasurer, report that they have attended to that duty, and find it correct.

COLUMBUS, June 8, 1826. BEZALEEL WELLS, PLATT BENEDICT.

APPENDIX No. III.

OHIO DIOCESAN REPORT, 1826.

Names of Parishes and Places.	Families.	Communn.	Inf. Baptm	Ad. Bapt'm	Total No.	Marriages.	Funerals.	Catechum.	Sund. Sch.	Ministers. (*P. Priest, D. Deacon.*)
Christ Church, Cincinnati,	85	71	21	1	22	4	15	60	120	Rev. S. Johnston, *P.*
St. Matthew's, Hamilton,	18	11	3	—	3	—	—	—	—	
St. James' Church, Piqua,	20	16	5	—	5	—	1	—	—	
All Saints', Portsmouth,	20	23	6	—	6	—	—	—	—	
St. Paul's, Chillicothe,	15	20	1	—	1	1	—	—	—	
St. Philip's, Circleville,	5	4	—	—	—	—	—	—	—	
Trinity Church, Columbus,	14	12	6	—	6	—	—	—	—	
St. John's, Worthington,	35	70	6	—	6	—	—	—	—	Rt. Rev. P. Chase.
St. Peter's, Delaware,	20	20	4	1	5	—	—	—	—	
Grace Church, Berkshire,	10	12	2	1	3	—	—	—	—	
Trinity Church, Newark,	15	—	—	—	—	—	—	—	—	
St. Matthew's, Perry,	20	15	7	1	8	—	2	—	—	
St. Mark's, Mill Creek,	26	24	20	1	21	—	—	—	—	
St. James', Zanesville,	20	30	2	—	2	—	—	—	—	
St. Luke's, Marietta,	—	—	—	—	—	—	—	—	—	
Christ Church, Seneca,	—	9	3	—	3	—	—	—	—	
Christ Church, Beaver,	—	18	5	1	6	—	—	—	—	
St. Peter's, Morristown,	—	4	3	—	3	—	—	—	—	
St. Thomas', St. Clairsville,	—	30	2	—	2	—	—	—	—	
St. Paul's, Steubenville,	35	54	16	3	19	2	8	30	—	Rev. I. Morse, *P.*
St. James', Cross Creek,	50	107	38	8	46	3	4	65	—	
St. John's, Springfield,	—	—	12	—	12	—	—	—	—	
St. James', Boardman,	22	27	8	3	11	—	—	—	—	
Christ Church, Windsor,	32	39	—	—	—	—	—	—	—	
St. Peter's, Ashtabula,	42	51	18	2	20	2	4	—	—	Rev. J. Hall, *P.*
St. Michael's, Unionville,	10	10	—	—	—	—	—	—	—	
St. James', Batavia,	9	9	—	—	—	—	—	—	—	
Trinity Church, Cleveland,	14	13	—	—	—	—	—	—	—	Rev. C. P. Bronson, *D.*
St. Paul's, Medina,	25	27	—	—	—	—	—	—	—	
St. John's, Liverpool,	14	16	—	—	—	—	—	—	—	
St. Mark's, Columbia,	—	—	—	—	—	—	—	—	—	
St. Paul's, Norwalk,	22	25	10	—	10	—	—	—	—	
St. Luke's, Ravenna,	—	—	—	—	—	—	—	—	—	
St. Thomas', Dayton,	—	—	—	—	—	—	—	—	—	
Total,	598	768	198	22	220	12	34	155	120	

NOTE.—The Wardens and Lay Readers of Churches having no Ministers, are requested to transmit to the Bishop, by their Delegates to the next Convention, a list of the number of families attached to the church, of communicants, of adults and children baptized, &c., within the bounds of their respective parishes, that the deficiencies of this schedule may be supplied. P. CHASE.

1827.

JOURNAL

OF THE

TENTH ANNUAL CONVENTION,

HELD AT MT. VERNON AND GAMBIER, SEPT. 5TH AND 6TH, A.D. 1827.*

MOUNT VERNON, SEPTEMBER 5TH, 1827.

AT this time and place, agreeably to Constitution and adjournment, assembled at 11 o'clock, a. m., the Convention of the Protestant Episcopal Church in the Diocese of Ohio. Morning Service was performed by the Rev. Amos G. Baldwin; and after the administration of the Communion, the following Clergy took their seats:—

The Rt. Rev. PHILANDER CHASE, D.D., Bishop of the Diocese, and President of the Convention.
The Rev. INTREPID MORSE, Minister of St. Paul's, Steubenville, and St. James', Cross Creek.
The Rev. A. G. BALDWIN, Minister of St. James' Church, Zanesville, and Trinity Church, Newark.
The Rev. JOHN P. BAUSMAN, Minister of St. Paul's Church, Chillicothe.
The Rev. SILAS FREEMAN, Minister of Trinity Church, Cleveland.
The Rev. C. P. BRONSON, Minister of St. Paul's Church, Norwalk.
The Rev. GIDEON MCMILLAN, Minister of St. James' Church, Piqua.
The Rev. M. T. C. WING.
The Rev. WILLIAM SPARROW.

The following Lay Delegates presented their certificates of appointment and were admitted as members:

Trinity Church, Columbus—Matthew Matthews.
St. Paul's Church, Norwalk—Sherlock A. Bronson.
St. James' Church, Cross Creek—James Dugan, Robert Maxwell.
St. John's Church, Worthington—I. N. Whiting.
Grace Church, Berkshire—Ichabod Plumb.
St. Paul's Church, Chillicothe—John Bailhache.
Harcourt Parish, Gambier—Nicholas Torode, David Ash.
Trinity Church, Cleveland—Josiah Barber.
St. Paul's Church, Steubenville—Bezaleel Wells.

* "Chillicothe, Ohio: Printed by John Bailhache. 1827."

St. Matthew's Church, Coshocton [County]—George Melick, William Boden.
St. Peter's Church, Delaware—Noah Spalding.

THE BISHOP'S ADDRESS.

BRETHREN—I did intend to make my address to this Convention of considerable length; materials to that end, relating to the interests of the Church in this Diocese, having been, since we last met, providentially quite abundantly afforded. But I am prevented from fulfilling my intention, by the overwhelming multitude and magnitude of my cares. Deprived even of the time which exhausted nature demands for repose, all my attention has been required, even to this moment, in the discharge of duties, which God's providence unexpectedly threw upon me in the erection of our *College Buildings*. For these reasons, I hope for your forgiveness, both of deficiencies and imperfections.

Soon after the last Convention of June, 1826, I repaired to the place unanimously fixed on by this Convention, as the permanent site of the Seminary and College; and, according to the best of my judgment, endeavored to fulfill the duties assigned me. The grounds were surveyed; the precise spot for the College marked out; and the work of clearing off begun.

The people of Knox county, and in the counties adjacent, and a few liberal men throughout the State, by way of subscription, gave freely: but it was chiefly in produce. Of *money*, to carry on so great a work, I saw and deeply felt the deficiency; and although borne down with much sickness and debility of body, I proceeded to the East for assistance. Blessed be God and the Father of our Lord Jesus Christ, for crowning my feeble efforts with much success! Although for a particular account of my solicitations and success, I am obliged, for want of time, to refer you to my Report to the Trustees of our Institution in their last June session, yet my heart is too full of gratitude for the signal mercies which I received, to suffer any occasion to pass without pouring out some portion of it to God, the Author of all good, and to his faithful people, my generous benefactors.

At the General Convention, I was discouraged: yet God put it into the hearts of his faithful people to assist me most liberally. The work was begun in Philadelphia by those who love to rely, as Abraham did, on God's promises; though to human view, all things militate against their wishes. My lameness and inability increased; yet God was most gracious to me. The efforts of my friends were blessed. A fountain of beneficence was opened and began to flow in that blessed City, which has since received so many tributary streams throughout our country In New York, also, the best and most benevolent dispositions were not wanting. To the honor of this London of America, many were found in it, proud to emulate the bounty of our English benefactors, towards the furtherance of Religion and Learning in the West. In this work of beneficence, the family of Governor Jay, the Rev. Dr. Milnor, and many other characters distinguished for their liberality, took a conspicuous part.

From New York I proceeded to Providence, R. I., where I was received with much kindness, and the subject of our College most liberally entertained. Thomas L. Halsey and I. B. Wood, Esquires, were among the most munificent subscribers.

In Oxford, Mass., Samuel Slater, Esq., was my most generous benefactor; and from his well known character for discriminating and extensive benevolence, I entertain the pleasing hope that he will not let the *Milnor Professorship*, ($10,000) so nobly commenced by the conditional subscription ($1,000) of Arthur Tappan, Esq., of New York, sink and fall through for want of due support. Warned by the generous examples of benevolence hitherto exhibited in this sacred cause, both in England and America, it is my devout prayer that this and other gentlemen, to whom God hath given the ability, will not let the year expire which is set for the filling of this Professorship, and with it lose the $2,100 already subscribed. When so much has been and still continues to be done for us in England, it cannot be credited, that Mr. Tappan's praiseworthy attempt to call forth the liberality of the church in America, will fail of success.

I cannot speak too highly of my reception in Boston. The Rev. Mr. Eaton opened his heart and hand to me; and according to his ability gave, perhaps, more liberally than any other person in our country. My God reward him, his people, Dr. Gardiner, and the Rev. Mr. Potter, and all who showed kindness to me in Boston!

In Salem, Newburyport, Portsmouth, Portland, and Gardiner, our cause was sustained with great interest. Never shall I forget the kindness showed me by the Reverend the Clergy of those places, and the deep interest they took in the welfare of our Theological Seminary and Kenyon College.

I have already mentioned, in my communication to the Trustees, those most interesting Institutions called "*Kenyon Circles of Industry*," organized in several of our Eastern towns, for the benefit of our College. They meet together every week and spend a few hours in some lucrative employment, in reading and in social converse as to the best means of doing good; and most beneficial have the results of their efforts been, both to our College and themselves While they give unto others a little, and accompany that gift with their prayers, God giveth them much of his heavenly grace. A Clergyman of the parish in which is one of these "Circles," told me that the institution of it among them, had done his people more good than could result to me. That in blessing, they had been blessed more abundantly. What reasonable cause is there that Institutions of this nature should not commence here among our own people? While others are doing us so much good, shall we make no effort to help ourselves?

It is with inexpressible pleasure, I relate in this place, that my friends and relatives in the States of New Hampshire and Vermont, were among the first in giving most liberally to our Institution in Ohio. When those we love the most, approve our plans, and sacrifice many of their private interests to enable us to perfect them, our cup of human enjoyment is nearly full. This was my happy lot, not only when my brothers and sisters in the place of my nativity, gave me most liberally; but when Mrs. Mary Mabbit of Troy, N. Y. State,—one of my most early friends—remembered me for the good of Kenyon College. Dr. Mitchel, of Philadelphia, also was most liberal in the bestowment of many articles of Philosophical Apparatus. Mrs. Codwise, of Long Island, N. Y., presented our College with many valuable Books: as also, Messrs. T. & J. Swords. These, and many others, (whom were I but to mention their names, would protract this address to an unreasonable length,) contributed to swell the stream of beneficence which now, in prospect of future good, gladdens our hearts.

In England, too, the fountain is by no means exhausted. A box of books, worth several hundred dollars—including Walton's Polyglott Bible, and many of the Fathers and standard Books—was sent us during the last winter, as the gift of the Right Hon. Lord Kenyon, and the Rev. Dr. Ward, of Great Horkenley: and I am lately informed, that Mrs. Walker, daughter of the late excellent William Jones, of Maryland, has caused to be prepared in London, a most valuable telescope, for the use of the students of Kenyon College.

On a survey of my tour East of the Mountains I have great reason to express my grateful acknowledgments to the Clergy and people, not only of our own communion, but of all other Christian denominations. If all did not give me money, they gave me their influence, their advice, and above all their prayers; which, offered through the Redeemer's merits, have caused the blessings of Heaven to rest upon my labors.

By the advice of the Rev. Mr. Allen, of Philadelphia—for whose kindness to me though much sickness at his house, I cannot express my thankfulness—I appointed Mr. G. Bacon, to aid me in soliciting donations to our College. His field of benevolent exertions was principally in the Southern States, whither, after having assisted me in Philadelphia and accompanied me, in very debilitated health, to New York, he proceeded so far as Charleston, in South Carolina. The contributions which he obtained from our friends at the South, were most munificent; and though his expenses were very great, yet the net sum deposited to our credit was highly satisfactory: and I cannot refrain from expressions of gratitude for every favor showed him, as if showed to myself. His collections have been correctly published in the Philadelphia Recorder.

It was my intention to visit Baltimore and Washington City, on my return to Ohio: but time would not admit. The great work of commencing the College Buildings demanded immediate attention. Having appointed the first week in June, for that purpose, I was permitted to be on the spot; and though unworthy of the least of God's favors, yet through the merits of the Redeemer of mankind, I was honored with that which might honor those who are inexpressibly more honorable than myself—the office of laying the Corner Stone at once of Kenyon College, and the Theological Seminary of the Diocese of Ohio. In performing this duty, I cannot frame my speech so as to express but a faint resemblance of my feelings. The miraculous mercies of the past, in rescuing me from so many perils, and in overcoming so much opposition; and the countless blessings of the future to the Church of Christ, and our dear country, which this Institution must, by the laws of Holy Providence, be the means of procuring in ages yet to come rushed on my mind, and raised, as the swelling flood raises the ship on its bosom, my whole soul in gratitude to God, the Almighty Disposer of events and the Fountain of all mercies. Though surrounded by a very great company of spectators to the eventful scene, the whole seemed to me, as the wilderness did to Jacob at Beth-el, swallowed up in a deep sense of God s presence—God's presence filling all things, connecting earth with Heaven, and in prospect of future blessings,

prompting the same expressions which he uttered when, forgetful of all his earthly troubles and wrapt into ecstasy divine, he exclaimed, "Surely the Lord is in this place; this is none other than the house of God, and this the gate of Heaven!"

The Building thus commenced, is but the centre of the whole design—being only 110, by 44 feet long. The two wings will be 174 feet, each; and the whole, with the basement, four stories high. To support such a building all of stone, the outside and the centre walls could be no less than four feet thick. In delineating the plan of this edifice, no time nor pains have been spared in causing it to combine every convenience which economy would justify. Having it in your power to witness, in your own persons, the progress of this work, I should here say nothing to you on this subject, were it not for friends and benefactors at a distance who will read this address, and who will have little other means of gaining information. From thirty to fifty hands have been employed for the most of the time since my return from the East. Fourteen teams have been purchased, and many hired; and all, most constantly and successfully employed. Stone have been quarried in great quantities, and much timber is prepared for use. A building of stone, 34 by 20 feet, and most convenient for private use, is now nearly finished; and a house intended for a Printing Establishment, 18 by 22 feet, will soon be completed. The Seminary grounds are cleared off, and many acres are under fence and cultivation on the College eminence. Buildings for the boarding of the hands and the sheltering of goods, and stabling, are erected; and the College Edifice itself, is, in its walls, completed one story. This, together with the sinking of a well, eighty seven feet through a solid rock, and some advances in clearing off our fine bottom-lands for farms, to a considerable extent, is the amount of our present improvements. And here, I am sorry to say, our progress in building, has been arrested by the strong hand of necessity.

I had expected, indeed in some instances it was convenanted, that the establishment should be supplied with plank and small timbers for joist, &c., from the neighboring mills, at a reasonable rate; but in this we are disappointed. Such was our demand that it raised the price; and a supply could not be had at any rate. No other expedient, therefore, remained, but that we improve our very superior water-power privilege, and erect a saw-mill to prepare our own lumber from our own timber, which we have on the spot in great abundance.

If it be asked, why this was not done at the commencement, the answer is—because previously to my going to the Eastward, we had not the funds to justify so great an expense. I attempted to borrow money for that purpose, but did not succeed. On my return I endeavored to accomplish by manual labor, the sawing of the joist; but such was the demand, that this expedient failed. Compelled, therefore, by necessity, though the work be expensive and the season for such an undertaking far advanced, the dam, the race and the mill, have been simultaneously commenced, and our whole force exerted for its speedy accomplishment. So that in visiting our grounds, you will behold a busy scene: and while you behold it. conducted as it is by means of faithful head-men to every department, I doubt not of there being produced in your minds a most pleasing effect. The whole will be expensive; but its necessity, joined with the certainty of great *future profit* to the Institution, as well as the supply of present want, will, I humbly trust, fully justify its commencement. The only cause for regret will be, that we were not able to commence it sooner.

In my communication to the Trustees, I mentioned a subject which ought, with more propriety, to accompany my address to this Convention—I mean the visit of the Rev. Mr. West to this country, bearing most ample recommendations from some of our most respected friends and benefactors in England. Though an officiating Minister in another denomination of Christians, yet, his return to the church was so cordial, and his letters of credence so ample satisfactory, and the means of doing good to the cause of true religion, through him, so plain and abundant, that I could not but consider it my duty to act with promptness in the matter of his ordination. His case coming strictly within the purview of the 17th Canon,* and his immediate admission to holy orders contravening the spirit

* CANON XVII.—*Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

When a person who has officiated as Minister among any other Denomination of Christians, shall apply for Orders in this church, the Bishop to whom the application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the church; and that he possesses *all* the literary and other qualifications required; and being furnished with testimonials from the Standing Committee, duly convened; may ordain him as soon as convenient. In all such cases, the Standing Committee may insert in their testimonials, the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church,' instead of the words," and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church."

of none other, my own opinion was soon decided. But knowing my great liability to err, I thought it advisable to consult those whose judgments were known to be so superior to my own—the Bishops of the Eastern Diocese, and of Connecticut. The result appears in the following notes:

From Bishop Griswold.

"RIGHT REV. AND DEAR SIR—After considering the question respecting the ordination of Mr. G. M. West, it is my opinion, that he may be admitted to orders under the provisions of the 17th Canon, without violating the letter of any of our prescribed rules. And as I know of no usage or precedent to the contrary, and (so far as I understand the case,) expediency requiring it, I recommend that he be admitted to orders. ALEXANDER V. GRISWOLD.

"BRISTOL, (R. I.) MAY 17, 1827."

From Bishop Brownell.

"Having seen the letters of several noblemen and gentlemen of Great Britain, directed to the Right Rev. Bishop Chase, in approbation of the character of Geo M. West, a Minister of the Westleyan connection in Ireland, I concur in opinion with Bishop Griswold, that there are no canonical impediments to his admission to Holy Orders by Bishop Chase.

"HARTFORD, MAY 20, 1827. THOMAS BROWNELL."

On these grounds, and in pursuance of this advice, Mr. West was admitted to full Orders; and thus he has become one of the Clergy of Ohio. His immediate return to England, on an errand of benevolence for the advancement of the interests of the Theological Seminary of Ohio and of Kenyon College, must and will, it is hoped, meet with the approbation of all reasonable and well-informed men. If I have erred in this affair, the error has been that of judgment and not of intention: and even that I did not presume to exercise, till supported by the advice of others, whose opinions are far more valuable than my own.

As to the danger which may arise from this transaction, by way of *precedent*, no fears need be apprehended. I am too insignificant, and my station in the Church too remote, to be adduced as an *example* in any matter relating to a foreign nation or a foreign church.

Let those take heed to their ways, in this respect, whose path of public life lies on more conspicuous ground. When seeking for *precedents* in Bishops, communicating with foreign nations and parent churches, the Christian world will look for examples in persons of more eminence than the Bishop of a feeble flock of Episcopalian Christians in the wilderness: and in so doing, may *there* never be cause for disappointment! May *there* never be cause to mourn the frailty of human nature, as it regards concerns of more importance than any *supposed* irregularity in the ordination of pious, zealous Ministers, who, once in an age, may come over the waters to help us; but in those things, especially, which deeply concern the vital principles of religion—the maintenance of peace and charity, wherein consist the true honor, safety and welfare of any church or people; the avoiding of a disputatious and overbearing temper, and a jealous, proud and ambitious spirit, whereby the Zion of God is too apt to be torn to pieces at home and her name disgraced in foreign lands. On the contrary, may the Christian world look and find in the American Episcopal Church, especially among her more elevated Bishops, precedents of a different sort:—those which regard not so much the straining out the gnats of error, in the fancied transgression of some doubtful Canon, as in the greater and weightier matters of the Law—JUSTICE, MERCY and TRUTH, the advancement of God's glory in the salvation of men's souls.

My Episcopal duties have, of necessity, been limited, while the great work of our Theological Seminary and College has been going on. But small portions of the Diocese have I been able to visit since the last Convention. In those which I have visited, I have confirmed, viz: In Worthington, June 11th, 1826, four; and in St. Matthew's Church, Perry township, August 6th, 1826, five persons.

On my return from the Eastern States, I consecrated to the service of Almighty God, St. Peter's Church, in Delaware county—a neat and very substantial stone building, truly honorable to its founders and benefactors. In this church, immediatly after its consecration, besides the ordination of the Rev. Mr. West to Priest's Orders—already mentioned—I admitted Mr. Marcus T. C. Wing, a Tutor in Kenyon College, to the order of Deacons. And here I should officially mention what was unofficially published on the last year's Journal of the Convention of this Diocese—the admission of the Rev. William Sparrow, Professor of the Languages in Kenyon College to the Holy Orders of Priests; and Messrs. C. P. Bronson and Gideon M'Millan, to Deacon's Orders, immediately after the rising of that Convention. The Rev Mr. M'Millan is settled at Piqua, in Miami County; and the Rev. Mr. Bronson, besides his duties as principal of Norwalk Academy, officiates in Medina, Norwalk, and other places on the "*Reserve.*"

The Rev. Mr. Silas Freeman, has come into this State from Virginia, and is settled in the Parish of Trinity Church, Cleveland, also to officiate in several of

the neighboring places. The Rev. A. G. Baldwin, complied with an invitation I gave him, while in Philadelphia, to remove from the Diocese of New York to Zanesville, in this State: a part of his time is devoted to Newark and other places.

The Rev. Mr. John P. Bausman, has come to this Diocese with letters of dismission from the Bishop of Pennsylvania, and is settled in Chillicothe. From the same authority I received letters dimissory to this Diocese of Mr. Nathan Stem, as a candidate for Holy Orders, and who is now pursuing his studies at our Theological Seminary. This institution, in connection with Kenyon College, is conducted still at my residence at Worthington. The whole number of Students is about fifty, which, for want of room, cannot be augmented; though there are frequent and numerous applications. What anxiety does this create to expedite the erection and the finishing of our buildings!

All Gambier, comprehending the grounds of Kenyon College, has been recently incorporated under the provisions of the act of the legislature, a new parish, in communion with the Episcopal Church, by the name of *Harcourt Parish*, out of respect to a distinguished friend of ours in Ireland—*The Reverend Sir Harcourt Lees.*

When in Philadelphia, by letters of dismission from the Bishop of Virginia, I ordained Mr. George Mintzer to the degree of Deacons, in the Church of Christ. This office was performed in St. John's Church, by the very obliging permission of the Bishop of Pennsylvania. The Rev. Mr. Mintzer came to this State and officiated, for a while, very faithfully at St. Clairsville and Morristown. He is now on a visit to his friends in the Eastern States.

BRETHREN OF THE CLERGY AND LAITY—In closing this hasty and confused Address, I should deem myself culpable, were I to omit assuring you of my very sincere and constant prayers for your eternal happiness; and entreating yours in return, for my own salvation. The outward welfare and prosperity of the Church, is one thing, and the peace and joy of the Holy Ghost in the souls of men, is quite another. What will it avail *us*, that we meet here year by year, to consult for the good and use the means for the salvation of others, if we be not saved in the day of visitation ourselves! Let this solemn thought shed its holy influence over our hearts and our actions, that what we think, do, and say in present meeting, may be such as we shall wish it had been, when we come to die.

MOUNT VERNON, September 5, 1827. PHILANDER CHASE.

On motion, the Convention went into the election of a Secretary, when the Rev. W. Sparrow was chosen.

On motion,

Resolved, That Messrs. Billy Todd and James Elliott, be admitted to seats, as honorary members in this Convention.

On motion, adjourned, to meet again at four o'clock in the afternoon.

WEDNESDAY AFTERNOON, FOUR O'CLOCK.

The Convention assembled, pursuant to adjournment.

The following Parochial Reports were now presented to the Bishop, and read:—

The Rev. MR. MORSE reports as follows:—

St. Paul's Church, Steubenville.—Families, 35; communicants, (removed 6, added 12,) 60; baptisms, (infants 14, adults 2,) 16; marriages, 2; funerals, 4; catechumens, 30.

St. James' Church, Cross Creek.—Families, 60; communicants, (removed 5, died 4, added 16,) 114; baptisms, (infants 27, adults 6,) 33; marriages, 2; funerals, 4; catechumens, 70.

Mr. Morse has conducted Divine Service, and preached in places other than the above, four Sundays, and forty-one times, on week days, or evenings; has baptized five children and one adult, and attended three funerals—a few of these services being performed in Pennsylvania and Virginia. He would only add that the state of the congregations under his care, remains, in general, the same as at the period of the last Report. Catechetical instruction is given constantly on Sundays, and strict attention paid to the directions of the Liturgy and Rubrics. *Parish Libraries* are formed in each Congregation, productive of great and in-

creasing benefit; and during the absence of their Minister, the service is regularly performed, and approved Sermons read. There is, however, room for regret, that the attendance on these occasions is not greater; athough it is but just to say, that a faithful few are always present.

In the village of Springfield, Jefferson county, there has been no place of public worship for any Denomination of Christians, except a small inconvenient School-house. On the organization of St. John's Parish, in that place, as mentioned in the report of last year, a lot of ground was given, and an attempt made to erect a brick church, 45 by 30 feet; which, by the exertions, principally, of a very few individuals, is now built, but not yet completed in the interior; neither have the congregation, at present, means for effecting this, to them, very desirable object. The services hitherto afforded this Parish, have been but occasional and few; yet hardly any of its size, for the time since its organization, has made greater exertions. It is their earnest desire to be soon supplied with the labors of a faithful Missionary, who may be an instrument in the hands of the Almighty, of turning sinners from darkness to light, and from the power of sin and Satan unto God. In their present situation, many of them continue to attend at, and are still considered as belonging to the Parish of St. James' Church, Cross Creek.

The Rev. Mr. BAUSMAN reports to the Bishop, that, as only a short period has elapsed since he took charge of *St. Paul's Church, Chillicothe*, he has but little to communicate. On Whitsunday, he commenced his labors, and thus far they appear to be acceptable; and he trusts, not altogether unprofitable. As the Church in this place had been some time deprived of the inestimable blessing of the Ministry, by the lamented removal of the Rev. Mr. Kellogg, and had consequently sustained much injury, he has deemed it most judicious to devote his attention principally to it. Pleasing results are anticipated. God grant that they may be realized! Families, 16; communicants, in June last 17, (died 1, added 4,) 20; baptisms (infants) 4; Sunday School scholars, 100.

In August, he visited Portsmouth, where he preached six times, administered the communion, and baptized two children. His visit appeared highly gratifying; and the friends of the Church are very desirous of enjoying once more its stated Ministry. Their lay reader, Mr. Gunn, deserves great credit for keeping this interesting congregation together. Should the canal, as anticipated, terminate at Portsmouth, it will render it an important place: it therefore demands attention, and should, if possible, be supplied. The happiest effects, under God, would result. May it soon be favored with a Minister after God's own heart—one who will be eminently and extensively useful!

Mr. Bausman was lately much gratified in visiting Mr. Thos. White, residing near Greenfield. He preached in his house to a respectable and very attentive Congregation. The occasion was rendered highly interesting, by the baptism of six adults and two children.

The Rev. Mr. BALDWIN reports to the Bishop, that he came into the Diocese the 21st of Nov. last. After spending eight days in St. Clairsville and Morristown, in which places he performed as many services, he came to *Zanesville* on the 1st of December, and soon engaged himself in that place, and also in *Newark and Granville, Licking County*. His regular Sunday services have been in these three places. Services have been performed in not less than fifteen other places, and have exceeded five a week, since he came into Ohio. He has organized Churches, according to the provisions of the legislative enactment, in Newark and Granville.

Baptisms (infants), in St. Clairsville, 1; Zanesville, 9; Newark, 3; Rushville, 4—17. Communicants, (Zanesville, added,) new 4; came from other places, 6; total 30.

He has administered the Lord's Supper in Granville. The number of families attached to the Church, in either place, cannot be stated, as families are divided in their preferences, and attachments are forming. This remark applies to the communicants in Granville—there being no communicants in that place who had not been members of non-episcopal churches. Mr B. thinks it probable a Church will, in no great length of time, be organized by persons living in Dresden and its vicinity.

The Rev. Mr. M'MILLAN reports to the Bishop, that after receiving Holy Orders, he, by the invitation of a pious and excellent member of our Church, visited *St. James' Church, Piqua*. On his arrival, he found the Church in a very languid and scattered condition, from which it has scarcely recovered. Meeting, however, with some encouragement, he was induced to remove his family thither; and from the beginning of July, 1826, has officiated regularly there, about two-thirds of his time. Since November last, he has statedly visited *St. Matthew's Church, Hamilton*, officiating one Sabbath in every month. Besides his regular Sunday services, in these places, he has held Divine Service and preached in the

following places, on Sundays and week days, fifty-seven times; viz: Cincinnati, Columbus, Granville, Franklinton, Miamiesburg, Springfield, Dayton, Germantown, and Mount Vernon.

St. James' Church, Piqua.—Families, 12; catechumens, 18; funerals, 4.

Mr. M'Millan regrets, that for want of a person properly authorized to administer the Holy Sacrament of the Lord's Supper, he is unable to state, accurately, the number of communicants, but thinks it to be ten. He has likewise to regret, that previously to his going thither, several families had withdrawn from the Church; owing, doubtless, to their having been so long destitute of the Ordinances of the Gospel. Notwithstanding the gloominess of the prospect, from this and other causes, Mr. M'Millan has reason to bless God, that his feeble exertions have not been wholly in vain, in this part of the Diocese. A few valuable friends of the Church, at Piqua, shortly after his arrival, conceived the plan of erecting a House of Worship. A subscription was immediately put in circulation, and an amount sufficient to build and finish a brick church, 50 by 33 feet, speedily obtained: the building is already commenced. As to the spiritual concerns of the people, he can say, in general, that from the evidently increasing attention to the Church service and the preached word; he would persuade himself, that, even in this day of small things, the Spirit of the Lord has accompanied his labors to the conviction, and he trusts, to the conversion, of some precious souls. Encouraged by these prospects, he would pour out his hearty prayers to the God of all grace, that he may shower down divine blessings, and cause this almost withered branch of his Zion to bud and blossom.

Mr. M'Millan would bear glad testimony to the decrease of old prejudices against the Church, generally, but particularly against her excellent Liturgy. He trusts the time is not far distant, when her liturgical and doctrinal excellencies, will present themselves in so beautiful a form to the eye of the unprejudiced mind, as to secure the entire approbation of every lover of order and truth.

He would mention it as a subject calling for unfeigned gratitude to God, that in the midst of many discouraging circumstances, he has been enabled to organize a Sabbath School, and see it in a flourishing condition.

The Rev. Mr. FREEMAN reports, that he took the charge of the congregation of *Trinity Church, Cleveland*—which is partly made up of people residing in Brooklyn—more than a year ago. That finding there was no possibility of its increase, till a Church was erected, with the consent and advice of the Vestry, he set out last May, for the purpose of soliciting aid in the Eastern Churches, towards the accomplishment of this object. That he visited the most important towns in the States of New York, Connecticut, Rhode Island and Massachusetts, where he met with much personal kindness, together with much sympathy expressed for Cleveland, in consequence of having no House of Worship of any kind. That Geneva and Troy, in New York; Norwich, Hartford, and New London, in Connecticut; and Boston, in Massachusetts, are particular instances of prompt and generous giving. That from a gentleman and his lady in Rochester, New York, he received a liberal donation, and an offer to make up whatever might be wanting to the amount necessary, when he should end his mission. That in some places, nothing was contributed, but assurances were given that something would be, when a more favorable season offered for presenting the wants of his Parish. That what has already been received, and what remains in expectation, will amount, it is trusted, to one thousand dollars, besides a number of volumes—presented chiefly in Boston—towards the formation of a Parish Library.

Mr. Freeman concludes by observing, that it is hardly necessary for him to say anything of the services he has performed, so little fruit can be expected, ordinarily, to appear from one year's labor. He would merely observe, that so far as he can judge from appearances, his services have not been entirely fruitless; and he trusts, through the ordinary blessing of God, the Churches in that section of the State in which he resides, will be permanently established and increased, provided he and others on whom the labor and responsibility rest, prove faithful and persevering in their duty. Nearly one half of his time has been hitherto employed, and will continue to be for the present, in performing services in other parishes than Cleveland, for which he can expect but a trifling compensation. Could it be possible for the Missionary Society to support a Missionary for a part of his time, to officiate in three or four congregations in that part of the State, he thinks it would be of great benefit to our beloved Zion, and be made a present and lasting joy to hundreds, who are now hungering and thirsting for the bread and waters of life.

The Rev. SAMUEL JOHNSTON reports to the Bishop, that through the great goodness of God, the congregation for which he has long labored, has, within the past year, increased considerably; so much so, that several applicants for pews *could not* be accommodated. Catechetical instruction has been faithfully atten-

ded to, during the same period; and last spring a juvenile Bible Class was formed, and has been continued, he trusts, to the edification of the youth of the Congregation.

Parish Records of Christ Church, Cincinnati.—Families, 90; marriages, 7; baptisms, 18; communicants, last year 71, removed 6, withdrawn 2, died 2, added 9, present number 70; funerals, 20; catechumens, 65; Sunday School scholars, 100.

Since last Convention, Mr. Johnston has performed services in Harmony, Clark County; Springfield and Round Bottom; and also spent a Sunday in Louisville, Kentucky, in the absence of the Rev. Mr. Shaw.

His resignation of the pastoral charge of Christ Church, Cincinnati, Mr. J. doubts not, has been communicated to the Bishop; and concludes by saying, it would have afforded him great pleasure to be present with his brethren at the Convention, more particularly, as the *place* of meeting calls together so many interesting associations connected with the growth, respectability and future prosperity of the Church, had circumstances allowed it. But though he be necessarily absent in body, yet, present in spirit, his prayers have ascended to the Giver of every good and perfect gift, that he would so order all events that Zion may continue to lengthen her cords and strengthen her stakes.

The Rev. JOHN HALL reports to the Bishop, that he has been employed in clerical service, by contract, in the Parish of St. Peter's, Ashtabula, one half of his time, and since Easter Monday last, in the Parish of St. Michael's Church, Unionville, one third of his time.

St Peter's Church, Ashtabula.—Families, 45; communicants, last year 51, added 2, present number 53; baptisms, adult 1, infants 14, whole number 15; Sunday scholars, 60; funerals, 2; marriages, 4.

St. Michael's Church, Unionville.—Families. 11; communicants, 10; baptism, (infant.) 1; funeral 1.

Mr. Hall's Missionary services, for which he observes, he deserves and needs it, he hopes to receive pay from the Missionary Society, are as follows: He has preached and performed Divine Service, each, 57 times; performed the burial service, 3 times; and administered the communion 3 times. He has also, as a Missionary, visited families and instructed them; catechised children, and visited the sick. The services have been performed in Sandusky City and Milan; on his way from last Convention, in Salem, Sheffield, Unionville, Geneva, and Loudonville; and they have occupied twenty weeks.

The Rev. Mr. BRONSON reports the state of the parishes in which he has officiated since his ordination, at the last Convention, as follows:—

St. Paul's Church, Medina.—When Mr. Bronson first visited this parish, the number of worshippers was small, and the few who bore true love to our Zion, were almost discouraged; but, by the blessing of God on his imperfect services, they are now somewhat increased in numbers, and strengthened in spirit. Many appear to be realizing the importance of eternal things, who were before indifferent. He has officiated among them one-fourth of his time, and is happy to state, that the people have contributed, very generally, towards his support, according to their means. A clergyman with a family, who resided among them, might obtain half his maintenance, and be instrumental of much good. Baptisms, (infants) 2; communicants—about 20.

St. John's Church, Liverpool.—This parish, in which Mr. Bronson has preached several Sabbaths, is still in an unsettled state. The number of members is smaller than formerly, in consequence of the withdrawing of several, for the organization of another parish in an adjoining town. A spirit of brotherly love and ardent piety, appear the most necessary for the prosperity of this Church. Baptism, (adult.) 1; communicants, 10

St. Matthew's Church, Columbia.—Considering circumstances, Mr. Bronson thinks this parish much more flourishing than either of the two just mentioned, though he organized it but a year ago last February. It is made up in part, of the fruits of a revival which took place the preceding winter; during which, he could not but observe, with pleasure, the remarkable engagedness of the people in the liturgical services of our church. He has not been able to visit them on the Lord's days since the beginning of the present year, but has endeavored to see them once a month, on week-days, and preach to them the words of eternal life. He cannot help saying, he feels peculiar attachment to this parish, as the revival here was the first fruits of his labors in the church, and the means of his determining to continue in this Diocese, though he had only come to it upon a visit, from New England, to see his friends.

Baptisms, children 9, adults 4; total 13.

St. Stephen's Church, Grafton.—This church was organized about three months since, and through God's blessing, is in a prosperous condition, though small in

point of numbers. It took its rise from a revival which commenced the fourth of July, a year ago, under circumstances of peculiar interest. Mr. Bronson has preached to this people generally once a month, sometimes oftener. They have it in contemplation to erect a church, and should they obtain some assistance from abroad, can no doubt effect it. In this place, as well as in Columbus, Mr. B. has observed, the congregation enter heartily into the spirit of our liturgy, both during and since the revival. It is his firm conviction that there are no means so effectual in a season of religious excitement, as the services of the church. Here are food and medicine, sword and shield, for every stage of the Christian warfare.

Baptisms, children 5, adult 1, total 6; communicants, 14; marriages, 2; funerals, 2; Sunday scholars, 20.

St. Paul's Church, Norwalk.—Mr. Bronson officiated in this place for the first time, a year last July, and found the parish so destitute, that he engaged for one-fourth of his time, till January last, when he engaged for one-half of the time, for the present year. The prospects of this church are encouraging, though the people are not so zealous as could be desired. There is a Sunday School in the parish, connected with which is a library of growing importance.

Baptisms 7; communicants 20; funerals, in the country 6; marriage 1; Sunday School scholars 60.

On his way home from last Convention, Mr. Bronson preached in Delaware, Berkshire, Mount Vernon, Loudonville, and Wooster.

Missionary services have been performed by Mr. B. in New Haven, Lyme, Portland and Florence, Huron county; in Elyria, Carlisle, Eaton, Grafton and Columbia, Lorain county; and in Liverpool, Medina county. In several of these places, the people have contributed a little, in grain, towards his support.

In conclusion, Mr. Bronson cannot refrain from acknowledging the goodness of God, in the uninterrupted health which he has enjoyed, and the success which has attended his labors.

The Rev. Mr. WING reports to the Bishop, that since his Ordination in June, he has preached every Sabbath except one, in the parishes of St. John's Church, Worthington; Trinity Church, Columbus; St. Peter's Church, Delaware; and Grace Church, Berkshire, successively. In St. Peter's, Delaware, he has baptized five children. His duties in the College have prevented his becoming very intimately acquainted with the spiritual state of these parishes; but there are abundant indications that the faithful labors of a settled clergyman would be very successful.

The Rev. WILLIAM SPARROW reports that, from the time of his Ordination—last Convention—till Christmas, he continued to preach twice every Sabbath, devoting one-third of that period to Columbus, another to Worthington, and dividing the remainder between Delaware and Berkshire, excepting one Sunday, spent by invitation in Rushville. Since Christmas, he has been prevented by his official duties in the literary Institution of the Diocese, and rather infirm health, from officiating more than about seven weeks this summer. In Rushville, he baptized one child; in Columbus, two; and in Worthington, six; and administered the communion three times. Of the spiritual condition of the parishes in which he has preached, he cannot speak from personal knowledge, not having had time for parochial visitation; but if kindness and liberality to himself be any proof of their receiving the truth in the love thereof, that proof has been abundantly afforded. The people in Berkshire are contemplating to erect a church, as soon as possible, and they in Worthington are actually engaged in the pious undertaking. Heaven smile upon the effort, and grant, that while thus occupied in building the house of the Lord, they may, themselves, "be builded together for a habitation of God, through the Spirit!"

On motion, adjourned till to-morrow morning, at 8 o'clock.

SEPTEMBER 6TH, 8 O'CLOCK, A.M.

Convention met according to adjournment.

Divine service was performed by the Bishop.

On motion, the Convention proceeded to the election of the Standing Committee, Deputies to the General Convention, and

three Trustees of the Theological Seminary and Kenyon College. The result was as follows:—

Standing Committee—Rev. Intrepid Morse, Rev. John P. Bausman, Rev. William Sparrow, William Little, Josiah Barber.

Deputies to the General Convention—Rev. Silas Freeman, Rev. Amos G. Baldwin, Rev. John Hall, Rev. William Sparrow, Bezaleel Wells, Arory Buttles, William Little.

Trustees of the Theological Seminary and Kenyon College—Rev. Silas Freeman, Hon. Judge Thomas, William Little.

The following clergymen were then appointed to preach at the next stated Convention:—

The Convention Sermon—Rev. William Sparrow; Substitute, Rev. J. P. Bausman.
The Missionary Sermon—Rev. Silas Freeman; Substitute, Rev. A. G. Baldwin.

The following resolution was unanimously adopted:—

Resolved, That this Convention do most cordially approve the objects of the American Colonization Society, and earnestly recommend the same to the countenance and support of the members and friends of the church in this Diocese.

The Secretary having read a communication from the General Convention, submitting certain resolutions respecting proposed alterations of some rubrics and offices of the Book of Common Prayer, the following resolution was, on motion, unanimously adopted:—

Resolved, That this Convention feel constrained, by an imperious sense of duty, and an earnest desire for the peace and unity of the church, to disapprove the alterations of our incomparable Liturgy, proposed by the General Convention held in Philadelphia, November, 1826.

Resolved, That a Committee be appointed to examine the accounts of the Treasurer of the Convention.

The Rev. Mr. Morse and Judge Bailhache, were appointed accordingly, and having examined the accounts, reported them correct.

On motion, the Convention adjourned, to meet in the afternoon at 3 o'clock, at Gambier.

GAMBIER, 3 O'CLOCK, P.M.

Convention met pursuant to adjournment.

Divine service was performed by the Rev. Mr. M'Millan, and a sermon preached by the Rev. Mr. Freeman.

Resolved, That the next stated Convention of this Diocese by held in this place on the second Friday of October, 1828.

The reports from the Wardens of parishes destitute of pastors, were then presented to the Bishop. [The substance of them is contained in Appendix, No. III.]

Resolved, That this Convention do heartily approve "The Prayer Book, Sunday school, and Tract Society of the Diocese of Ohio," and hail it as an Institution happily adapted to the peculiar circumstances and wants of our people, and likely to produce incalculable good. [See Appendix, No. II.]

A Hymn having been sung, and the Episcopal blessing, on motion, the Convention arose.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attested:

WILLIAM SPARROW, *Secretary.*

APPENDIX No. 1.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

The Protestant Episcopal Missionary Society of the Diocese of Ohio, in account with SAMUEL JOHNSTON, *Treasurer.*

		Dr.
1826.		
June 9.	To cash paid the Rev. John Hall, per order of the President,	$150 00
Aug. 15.	To postage,	0 50
"	To this sum, loaned D. I. Caswell, Esq.,	450 00
April.	To this sum loaned C. Hammond, Esq.,	100 00
Dec.	To this sum advanced the Rev. Mr. M'Millan for miss. services,	85 00
[1827.]		
May 10.	To this sum loaned William Hartshorne for four months,	200 00
"	To horse hire on missionary duty,	3 00
Aug. 31.	To balance due,	80 79
		$1,069 29

		Cr.
1826.		
June 8.	By balance due from old account,	$30 15
" 14.	By this sum, received in part payment of a loan to N. G. Pendleton, Esq.,	150 00
Aug. 15.	By one half of the avails of a claim placed in the hands of D. L. Collier, Esq., by the Agent of the F. & D. Missionary Society of the P. E. Church, presented by the late Mrs. Mrs. McDonough,	251 52
"	By the other half of the same, presented by the F. & D. Missionary Society,	251 52
"	By this sum, received of R. Fosdick, for loan to Christ Church,	100 00
[1827.]		
Jan. 10.	By this sum, received of C. Hammond. Esq.,	100 00
"	By interest on the same,	4 50
April 3.	By this sum, received of R. Fosdick, from Christ Church, including interest,	151 60
Aug. 31.	By cash of Daniel I. Caswell, Esq., for interest on sum loaned him,	27 00
"	By cash received of Mrs. Ann B. Allynn, of Lansingburgh, New York,	3 00
		$1,069 29
"	By balance due,	$80 79

(Errors excepted.) SAMUEL JOHNSTON, *Treasurer.*

APPENDIX No. II.

CONSTITUTION

Of the Prayer Book, Sunday School and Tract Society of the Diocese of Ohio.

ART. I. This Society shall be called *The Prayer Book, Sunday School, and Tract Society of the Diocese of Ohio.*

ART. II. The object of this Society shall be, to advance the cause of Religion, by uniting the exertions of its friends and multiplying the facilities of instruction in its truths.

ART. III. The annual contribution of one dollar, to the funds of the Society, shall constitute the contributor a member, and the contribution of ten dollars at any one time, shall constitute a member for life.

ART. IV. The Bishop of the Diocese shall be *ex officio* President of the Society.

ART. V. The other officers of the Society (to be chosen annually by ballot) shall be six or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the President, shall constitute a Board of Managers, and have power to fill all vacancies occurring in their own body, during the year, adopt By-Laws for their own government, superintend the publication of Prayer Books, Tracts and Sunday School Books, appoint an Agent to conduct the sales, and adopt such other measures as may, in their opinion, promote the objects of the Association; and for the readier dispatch of business, elect, out of their own body, an Executive Committee, in whom shall be vested the powers of the Managers, when the Board is not in session, and who shall make report of their doings at each annual meeting of the Society.

ART. VI. Any Prayer Book, Sunday School or Tract Society, within the Diocese of Ohio, associated for the furtherance of the objects of this Society, may become auxiliary, by the payment of two dollars to its funds, and shall be entitled to purchase the Society's Books and publications at a discount of twenty per cent.

ART. VII. The annual meetings of the Society shall be holden at Gambier, on the first day of the sitting of Convention.

ART. VIII. At any annual meeting of the Society, such amendments may be made to this Constitution, as shall be recommended by the managers and approved by two-thirds of the members present.

OFFICERS OF THE SOCIETY.

President—Right Rev. PHILANDER CHASE, D. D., *ex officio.*

Vice Presidents—Rev. Intrepid Morse, Rev. Samuel Johnston, Rev. John P. Bausman, Rev. Gideon M'Millan, Rev. C. P. Bronson, Col. John Johnston, Bezaleel Wells, Esq., Judge Bailhache, Mr. William Little, Amos Woodward.

Corresponding Secretary—Rev. M. T. C. Wing.

Recording Secretary—Mr. Charles W. Adams.

Treasurer—Rev. William Sparrow.

Agent—Mr. Nathan Stem.

APPENDIX No. III.

STATISTICS OF THE DIOCESE, 1827.

Names of Parishes and Places.	Families.	Commun.	Inf. Baptm	Ad. Bapt'm	Total No.	Marriages.	Funerals.	Catechum.	Sund. Sch.	
Christ Church, Cincinnati,	90	70	18	—	18	7	20	65	100	Rev. Sam'l Johnston,
St. James' Church, Piqua,	12	10	—	—	—	—	2	18	50	Rev. Gideon M'Millan.
St. Matthew's, Hamilton,	—	—	—	—	—	—	—	—	—	
All Saints', Portsmouth,	20	23	2	—	2	—	—	—	—	
St. Paul's, Chillicothe,	16	20	4	—	4	—	—	—	100	Rev. John P. Bausman
St. Philip's, Circleville,	—	—	—	—	—	—	—	—	—	
Trinity Church, Columbus,	15	15	2	—	2	—	—	—	140	These parishes have had the occasional services of Messrs. Wing and Sparrow.
St. John's, Worthington,	35	70	6	—	6	—	—	—	170	
St. Peter's, Delaware,	20	20	5	—	5	—	—	—	104	
Grace Church, Berkshire,	10	10	—	—	—	—	—	—	60	
St. James', Zanesville,	20	30	9	—	9	—	—	—	—	Rev. A. G. Baldwin.
Trinity Church, Newark,	15	—	3	—	3	—	—	—	—	
———, Granville,	—	—	—	—	—	—	—	—	—	
St. Mark's, Mill Creek,	—	—	—	—	—	—	—	—	—	
St. Matthew's, Perry,	20	25	3	—	3	—	—	6	37	
St. Luke's, Marietta,	2	10	—	—	—	—	—	—	—	
Christ Church, Seneca,	—	—	—	—	—	—	—	—	—	
Christ Church, Beaver,	—	—	—	—	—	—	—	—	—	Rev. Intrep. Morse.
St. Paul's, Steubenville,	35	69	14	2	16	2	4	30	—	
St. James', Cross Creek,	60	114	27	6	33	2	4	70	—	
St. Peter's, Morristown,	—	—	—	—	—	—	—	—	—	
St. Thomas', St. Clairsville,	—	—	—	—	—	—	—	—	—	
Harcourt Parish, Gambier,	7	12	10	—	10	—	—	9	53	Rt. Rev. P. Chase.
St. John's, Springfield,	—	—	—	—	—	—	—	—	—	
St. James', Boardman,	—	—	—	—	—	—	—	—	—	
Christ Church, Windsor,	—	—	—	—	—	—	—	—	—	Rev. John Hall.
St. Peter's, Ashtabula,	45	53	14	1	15	4	2	—	60	
St. Michael's, Unionville,	11	10	1	—	1	—	1	—	—	
St. James', Batavia,	—	—	—	—	—	—	—	—	—	
Trinity Church, Cleveland,	—	—	—	—	—	—	—	—	—	Rev. Silas Freeman.
St. Paul's, Medina,	—	20	2	—	2	—	—	—	—	Rev. C. P. Bronson.
St. John's, Liverpool,	—	10	—	1	1	—	—	—	—	
St. Mark's, Columbia,	—	—	9	4	13	—	—	—	—	
St. Paul's, Norwalk,	—	20	7	—	—	1	6	—	60	
St. Stephen's, Grafton,	—	14	5	1	6	2	2	—	20	

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